



# THE LANCET

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WALTER R. LAMBERT,  
Managing Director, Lancet Publishing Co.

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AND  
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1922

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It was said by the  
late Emperor of  
China that the  
king of the  
kingdom of  
the world is  
the king of  
the world.

## INTERNATIONAL SYMPOSIUM

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MEDICAL  
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1922





### In China.

*Forget them not, O Christ, who stand  
Thy vanguard in the distant land.*

*In flood, in flame, in dark, in dread,  
Sustain, we pray, each lifted head.*

*Be Thou in every faithful breast,  
Be peace and happiness and rest.*

*Exalt them over every fear,  
In peril come Thyself more near.*

*Let heaven above their pathway pour  
A radiance from its open door.*

*Turn Thou the hostile weapons, Lord,  
Rebuke each wrathful alien horde.*

*Thine are the loved for whom we crave  
That Thou wouldst keep them strong and brave.*

*Thine is the work they strive to do,  
Their foes so many, they so few.*

*Yet Thou art with them, and Thy Name  
Forever lives, is aye the same.*

*Thy conquering Name, O Lord, we pray  
Quench not its light in blood to-day.*

*Be with Thine own, Thy loved, who stand  
Christ's vanguard in the storm-swept land.*

—MARGARET E. SANGSTER.





# THE CHINESE RECORDER

AND

## Missionary Journal.

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### *Should Missionary Societies Claim Indemnities?*

BY BISHOP MOULE, HANGCHOW.

I AM told that "the policy of the Church Missionary Society is against" the principle of exacting an indemnity for losses incurred in their missions through the hostile action of officials or people in China. I have not sufficient information to justify my affirming or contradicting the above statement. On one occasion, I believe, though I have no evidence at hand, the committee of the Society informed the British government that they would not accept indemnity for lives and property destroyed by a fanatical mob, unrestrained, if not suborned, by the provincial and other magistrates. But I have nothing to assure me that this would in all cases be their policy.

I have not at present opportunity of reference to authorities on international law, but it is sufficiently well known that claims for indemnity for loss or injury suffered by citizens of one civilized state, through the connivance or negligence of the government of another, have been made and admitted within the last few years.

American commerce suffered severely through the depredations of the confederate privateer *Alabama* during the war of secession. The American government held the British government bound to indemnify the sufferers, on the ground that the latter government had failed to detain the *Alabama* when she was lying in an English harbour for the purpose of equipment and when a demand for her detention had been made by the government of the U. S. A.

The case, as is well known, was submitted to a court of arbitration, which found the plaintiffs entitled to a very large sum indeed by way of indemnity for injuries sustained. The award was accepted by the British government and paid over to the American, although it was suspected at the time, and afterwards ascertained, that a large portion of the claims were imaginary or exaggerated.

On the same principle, when the government of the South African Republic claimed indemnity for injuries sustained through the invasion of the Transvaal by a force of adventurers led by Dr. Jameson, from a neighboring British colony, the claim was recognized by the British government, which, however, demurred to the exorbitant estimate presented by the government of the Republic.

And, as it seems to me, when the property of foreigners, domiciled on Chinese soil under the provisions of treaties, is injured or destroyed, whether by the Chinese officials themselves, or by rioters unrestrained or encouraged by the responsible authorities, the foreign government whose citizens have been injured, has a clear right to claim indemnity to the full extent of the loss sustained. To take an instance in point. The Church Missionary Society's agents have for four or five years past been domiciled at the district city of Chu-chi, sixty miles beyond Hangchow. Their houses, built upon land purchased with the sanction of the magistrate within the walls of his city, were burnt down in the early days of last July by a mob not exceeding two or three hundred rioters, many of them local roughs, a few professing themselves "patriots" from the mountainous country to the south. The magistrate had been applied to for protection, both before and after the foreigners left the city for Hangchow. He professed his resolution to afford it, but in effect did nothing till it was too late, and for a time his own life was threatened.

Whether the magistrate's apathy was the result of secret instructions from the government or not, it seems to me the British government, on behalf of the C. M. S., have a perfectly fair claim on the Chinese government for such compensation for the injury as will enable the Society's agents to rebuild their houses, schools, chapel, etc., and replace the furniture, clothes, etc., which were carried off by the rioters or destroyed in the flames.

No lives were lost on the occasion, and I do not enter upon the much more ambiguous question of pecuniary compensation for life.

The terms, however, in which the general question has been brought to my notice are, "the *policy* of the C. M. S." with regard to indemnities. Policy and other considerations, such as, e. g., humanity, may forbid what equity would fully justify. And I do not hesitate to say that I shall rejoice if the Church Missionary Society sees its way, at least in the case I have instanced, to take upon itself the responsibility of indemnifying those who have suffered loss in its service and to forego its own claim on the Chinese government for pecuniary compensation. The total bill is a heavy one, though trifling as compared with some of which we have heard in Chihli and Shantung. But to furnish the \$12,000 to \$15,000 required to make good all the losses, private and public, it is morally

certain that forced contributions would be exacted of many who are guiltless of the outrage. The missionary's influence with his hearers and neighbours depends, usually at least, as much on his personal character as upon his eloquence and mastery of Chinese. And if, when he recommences his interrupted work, the neighbourhood regards him as the man whose demands led to the distraint of the effects of some of their best respected gentry, there will be a prejudice against him which he will find it hard to break down.

We do not always perhaps attend sufficiently to another consideration which might dictate a policy of moderation, if not of absolute refusal to accept indemnities. When we break ground in a new neighbourhood it is, in my experience, not unusual to find that the people who are willing for a consideration to help us in renting or purchasing house or land are not the most reputable members of society. An opium smoker who sees in the foreigner's needs a chance of earning a few more pipes; a professional sharper who will pretend to hand you good title deeds for the house you desire, while he is concealing the fact that one of the part-owners whose consent is indispensable is absent; sometimes a reprobate Buddhist monk in temporary sole charge of a convent which he professes to sell you for a song, decamping promptly with your dollars and leaving you to encounter the exasperation of his absentee brother-monks and very possibly of the whole neighborhood besides, who have no wish to see the dilapidated convent give way to a foreign residence or chapel,—these are samples of the intermediaries through whom we acquire our foothold in a new station, or in an old station seek to “lengthen our cords.” Of course we do our best by cross-questioning, by using the advice of trusted natives, and by submitting the whole to the Yamén for registration to obviate or mitigate the ill-effects of association with such assistants; but they have their trail on the transaction only too often. And then in a time of excitement this and that circumstance, which we had forgotten, is flung in our teeth, aggravating, if it did not originate, the animosity against us. When we come to consider the expediency of demanding “compensation for disturbance” it may be well to reflect that, little as we have intended to offer unnecessary provocation to local prejudice, there are these and many other ways in which we may have done so, posing in the eyes of the respectable classes as the “friends”—not merely the benevolent but the interested friends—of the worst “publicans and sinners” that infest the neighbourhood; and with that reflection we shall hardly like to press them very hard to make good our losses.

To bring this paper to a close, my view of the subject in hand is briefly this, namely, that (1) it is perfectly right in

equity to demand of the Chinese government compensation for the loss and destruction of property owned by outlanders on Chinese territory and occasioned by riotous conduct which the Chinese magistrate has neglected, or has been unwilling to restrain, e. g., that the U. M. S. *has an equitable claim* for compensation at Chuchi, where its houses and the furniture and effects of its missionaries were plundered and burnt under the magistrate's eye during July; but (2) having in view the fact that a large part of the public revenues of China are already assigned as security for loans to her government by, or under guarantee of, foreign governments, *it would be good policy not to press such claim*, which would in all likelihood form a pretext for forced contributions from local gentry, of whom some at least have shown practical goodwill to the Mission. I have alleged other considerations in favour of a policy of moderation which need not be repeated.

*Indemnity* or compensation for life lost in anti-Christian riots, or even by the direct action of the officials, is another question. Money in exchange for human life, Christian life, can never seem to me either equitable or politic. Punishment, capital punishment of the principals wherever they can be got hold of is, I think, both just and politic, but not the exaction of a pecuniary fine. If sympathy with the children, or other relatives, bereaved by the death of the martyr, be alleged as a reason for demanding such indemnity, is it not rather the church's duty to provide for those whose bread-winner has fallen in her service, and so avoid the dubious expedient of subsidizing them with "the price of blood?"

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### *An Argument for Indemnity.*

BY REV. F. H. CHALFANT, WEI-HSIEN.

**M**ALICIOUS destruction of mission property in China may occur in four ways: (1) By mob violence from *local causes*, such as a misconception put upon some act or accident upon mission premises, concerning which scandalous stories have been circulated; (2) by burglary at the hands of robbers, or other lawless persons without grievance, but solely for the purpose of plunder; (3) by mob violence, incited by the magistrates or local gentry; (4) by looting on the part of soldiers set to guard property in the owners' absence.

I believe that any one of these forms of wanton destruction renders the Chinese government liable for full reparation. In the present crisis, however, the widespread and unprecedented damage to life and property has all come under the third and fourth heads, to wit, officially incited violence and clandestine looting. Whether



the indemnity be demanded of the central government, or be levied upon the locality where the disorder occurred, is a question of mere expediency. That it is the right and duty of our mission societies to demand a full cash indemnity for all property destroyed I base upon the following grounds:—

(1). Upon the duty of maintaining national honor and dignity. If treaties are to be respected their terms must be clearly defined and compliance therewith made obligatory. Western nations have, rightly or wrongly, placed China on a diplomatic equality with themselves. The existence of treaties, the presence of foreign ministers at Peking, and consuls at the ports, all go to prove that such is China's political standing in the eyes of the Occident. Imagine, if you please, the wanton destruction of foreign life and property in Europe or America, and that by means deliberately planned and with the knowledge and consent of the local magistrates. Would there be any question raised as to the right and duty of demanding indemnity? If China is to enjoy the privileges of international comity, shall she be an exception in the matter of infidelity to treaty obligation?

(2). Upon the ground of *justice to the sufferer*.

The victim of mob violence has rights not only as a representative of his nation but also as an individual. Whether he be diplomatist, traveller, merchant, engineer, or missionary, he is in China for some legitimate purpose and with well defined rights as a law-abiding person. For the sake of those who would place the missionary upon a different footing from foreign residents engaged in other callings, let me say that such a discrimination was not made under the old Roman laws. "If Demetrius and the craftsmen that are with him have a matter against any man, the courts are open and there are pro-consuls." Such was the declaration of a foreign missionary's rights in ancient Ephesus. Paul on several occasions insisted upon his rights as a man besides those due him as a Roman citizen. Are the times so changed that such insistence is no longer in good form?

(3). Upon the ground of *justice to the investor*.

I consider the contributor to the support of mission work in China an investor just as much as the stockholder in any railway or other commercial syndicate. If the general consensus of opinion among investors favors the relinquishment of their right to claim indemnity, then let us *all*, merchant, syndicate, and missionary, unite in withdrawing our claims. In such a crisis as this the same right must be demanded for the investor in mission enterprises as for those interested in secular pursuits, for all these have a common end in view, to wit, the development of China. When we see our mission boards and societies straining every nerve to maintain the

financial status of the work on the field, what incentive will our supporters have to keep paying out their money if there be no security for their investment!

(4). *As a guarantee against a recurrence of the offence.*

To decline to demand indemnity for the sake of the moral effect on China, may or may not be rightly interpreted. It may be taken as an evidence of weakness and as a proof that only commercial institutions enjoy the sanction and protection of our home government. Such has been the growing impression in the minds of Chinese officials for many years. When the Chinese learn that those who will dance must pay the piper, they will hesitate before again enjoying so expensive a recreation.

(5). *On the ground that the present anti-foreign movement was encouraged, if not incited, by the central government at Peking.*

The proofs of this are before the whole world and need not be produced here. If there ever was a clear case of a nation's culpability we have it here in China. But for the poison concocted at Peking and stealthily administered throughout the whole body politic, there would have been no paralysis of all foreign institutions in so many provinces, nor any occasion for discussing this vexed question of indemnity. This alone is sufficient ground for demanding reparation.

(6). *On the ground that the present movement is anti-foreign and not merely anti-Christian.*

Of this let the dismantled railways, the abandoned mines, closed godowns, and the fanatical rage against all things foreign, furnish the proof. Missionaries and their converts have been slain by the scores, but so also have employers of railways; and if our very ambassadors escaped the edge of the sword, it was in spite of the utmost efforts of China to betray them! Are the martyrs only to be looked for among the ruins of our missions? Are the murdered railway engineers and assassinated members of the diplomatic body to be denied their niche in the temple of honor? They have all fallen in one common cause, the cause of delivering China from herself and of equipping her with higher ideals in ethics, science, religion—in all that goes to form that product of unhindered development, physical and mental and spiritual—that great something which we vaguely call Western civilization. For the lives of those noble men and women I ask no indemnity. All the proverbial wealth of the East cannot pay the bill. But for smouldering legations, devastated mines and railways, ruined godowns and merchandize, yea, and for destroyed mission compounds and looted Christians' homes, let those responsible for this havoc not escape till they shall have paid the last farthing!



*The Demand for Indemnity.*

BY REV. GEO. A. STUART, M.D., NANKIN.

THE movement which has resulted in such awful loss of life and property in the north of China during the past summer, so far as the better class of Chinese are concerned has not been in any large sense anti-Christian. The three conditions that are held to have been at the foundation of the present troubles are political distrust, commercial and trade antagonism, and religious intolerance. This seems to be the more proper order in which to place these. There are those who would be inclined to place the last named first; but this can be admitted only so far as the element of time is concerned. Antagonism to missionaries and the work of missionary societies exists only because these are considered by the Chinese to be forerunners of the political agent and the merchant. The movement of the present year has been anti-foreign, and antagonism to Christianity has by no means been the most important factor even in the minds of those of the official and literary classes who are the most directly responsible for the cataclysm. Being then not a "persecution for righteousness' sake," and the official representative of Western nations, the merchant, the traveler, and the missionary being all included in the same order of extermination, it would seem that the Scriptural injunction to take joyfully the spoiling of one's goods "for the gospel's sake" does not apply in this case.

This being so, the missionary is as much within his rights in asking for redress for his wrongs as are others, and the missionary society is as much entitled to apply for indemnity as the business firm, entirely separate and apart from the work they are supposed to be doing. As citizens of a nation having treaty relations with China, which treaties give them the privileges of residence and of carrying on their work in this empire, they are entitled to the same protection and immunities afforded to any other foreign resident.

The payment of an indemnity and the punishment of those who take life or destroy property, is a necessary measure as a preventive of the recurrence of these things. Neither is there any eternal justice in planting a mission chapel, hospital, or school, and a business house or official residence side by side, and virtually saying to a barbarous or semi-civilized people: "This you may loot and destroy with impunity, but the other you must let alone; or, you may kill the missionary without fear of punishment, but these consuls, merchants, and travelers must not be harmed." As long as the missionary is a man, and a representative of the best in civilization,

he has a right to expect to be included in all treaties and international agreements in so far as these touch his safety and the safety of his property.

The indemnity should include:—

1. Sufficient to pay for the reconstruction of all buildings and the repurchase of all fittings, apparatus, and appliances destroyed.

2. Annuity or endowment to dependent relatives of those massacred.

3. Traveling expenses, extra hotel bills, and incidentals to those who were forced to leave their homes.

And we would like to see (4.) special relief to all natives who have suffered loss on account of their connection with the foreigner.

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### *Christian Missions in China should be Protected by Western Nations.*

BY DR. D. Z. SHEFFIELD, T'UNGCHOW.

THE war between China and Japan set in motion a ferment among the people of China that is destined to be important and far reaching in its results. That war gave added impetus to the forces of progress and convinced many of the people that China, to survive among the nations, must break with ancient traditions and adjust her institutions to the conditions of modern civilization. On the other hand, the war partly aroused old China from its age-long sleep, only to take alarm at the innovation which Western civilization was making and to put forth confused efforts to beat back the aggressive "barbarians" and perpetuate the existing order of things. The "Boxers" are the product of the desire of an ignorant and superstitious people to rid themselves of an imagined evil. Their desire to drive out by violent methods everything foreign has been matched by a like spirit among the majority of the official class; only that the officials have worked covertly and through the special channels of influence open to them.

The program of reform—upon which the young Emperor entered with so much spirit and hope, and which was rapidly drawing to it wide sympathy and support—was a part of the response which the more intelligent among the people were beginning to give to new thoughts and conditions; but the sudden overthrow of the leaders of reform was the not unnatural expression of the spirit of old China in its attachment to traditional institutions, its jealousy of foreigners, and its fear of innovations. Thus the same initial influences have inspired one class of the Chinese with honest desires

for reform, and have fired another class with the determination to resist such reform at every hazard. It is manifest that there is a natural ground of sympathy between the mandarins who are set to preserve the law, and the Boxers who have pledged themselves to trample it under foot. Both classes are anxious to reach the same results; the one by direct violence and the other by studied neglect of duty in suppressing and punishing violence. In spite of detailed information of burning, looting, and murder, at the hands of these bands of outlaws, foreign Ministers and Consuls have been slow to comprehend the meaning of what was taking place; and a fire that it was thought would soon spend itself was allowed to increase in intensity with a great nation for its possible fuel. The rapidity and extent of this movement witnesses to the power which Western thought is beginning to exert in China. This alarm is not taken at a shadow, but at a reality, and this reality is steadily forcing itself upon the attention of all classes of the people. It is the reality of Western learning, of Western material activity, of the restless power of rival nations struggling for supremacy, of the purpose of Christian men to cause their faith and hope to become the faith and hope of the world. The present convulsion is the protest of the spirit of blind devotion to the institutions of the past against the spirit of progress that is already widely felt among the people. There is no room for question as to final results. Opposition to new ideas helps to give them currency, and religious persecution adds to the sacredness of religious convictions. A strong wind may extinguish a kindling fire, but it will give wings to flames already kindled. The past stagnation of China was a less hopeful condition than is the present one of frenzied effort to prevent a change from that condition.

Present events are fitted to teach a lesson that Christian nations cannot learn too promptly; it is that China must be compelled to fulfill her treaty obligations to give protection to her Christian subjects in the enjoyment of their religious rights. In the treaties of 1858, at the demand of Western nations, China promised to give such protection. The full meaning of all that was involved in this promise was very imperfectly understood on either side. Nature-worship and ancestral worship not only form a part of the customs of the people; they are embedded in the laws of government and have an essential place in the duties of the official class. No officer could enter the Christian church and continue to discharge the duties of his position. Every Christian convert has broken with the system of ancestral worship, and in so doing—from the standpoint of Confucianism—has sinned against the most sacred institution of China; and yet the government has covenanted with

Western nations to protect him in a course of conduct that in the rapid extension of Christianity would soon overthrow the old institutions of China. With very imperfect realization of the meaning of Christianity, Chinese officials have given to native converts a reluctant and partial protection; but the wider the propagation of the new religion, the more clearly is its revolutionary character becoming revealed. The rulers of China have made promises which they have no disposition to fulfill, and will not fulfill except under resolute and steady compulsion.

Christianity in its thought and life claims a right to the exercise of religious freedom, while Confucianism requires conformity to customs that have the sanctions of antiquity. The two civilizations in their contact are uncompromising in the essential things that belong to each. Thus there was hidden in the treaties with China, pledging protection to Christianity, the germs of an ultimate and inevitable conflict, in which the power of Western nations was certain to be called into exercise, or the treaty requirements would be set aside and the people compelled to reject Christianity. If Western rulers had kept these facts more clearly in mind they would have given steadier and stronger-handed protection to the work of Christian missions in China. In the history of the past forty years foreign Ministers and Consuls have often made demands upon the Chinese government for the protection of native converts in their right to profess Christianity, but these demands have too frequently been feeble and inadequate. The wrongs of natives at the hands of their countrymen, because of their profession of Christianity, have never been righted with a promptness and vigor that has usually characterized action where foreigners were seriously involved. Chinese officials have learned from experience that they can avoid their obligations in this regard with little danger to themselves. During the present period of persecution of native Christians and missionaries alike, foreign governments have given very subordinate thought to their treaty obligations to protect Christian converts from sacking and massacre.

It is because of sluggishness in dealing with the Boxer uprising, when the violence was chiefly directed against native Christians, that the lives of all foreigners dwelling in China have been imperiled. A true account of this official sluggishness in grappling with the rising evil is the failure of Western governments to keep in mind their obligations to give to native Christian converts the same protection that they give to foreign missionaries. Why should protection be demanded for Americans or Englishmen in China in teaching the doctrines of Christianity? Because such doctrines are accepted in Christian nations as helpful to society and worthy to be



propagated, that is, the missionary is operating within the limits of his natural rights and is entitled to receive protection in their exercise from his government. But protection, to realize its end, cannot stop with his person and property; it must extend to his work and give to his converts the same shelter in the exercise of their natural rights that he himself enjoys. The serious mistake has been made of acting upon right principles in dictating treaties with China, but of failing to appreciate the obligations that were involved to watch over these treaties and steadily press the government to fulfill their requirements. The lessons from the mistakes of the past should be applied in the future, and Christian nations should insist by word and by power behind the word, that an honest and adequate protection much be given to natives and foreigners alike in the enjoyment of religious liberty and in labor for the moral and spiritual uplifting of the people.

There is yet hope of China. No one acquainted with the race-capacity of the people can doubt that whether there is to be a reconstructed and self-governed nation or not, there is to be a renovated race, that is to have an important place in solving the world-problems of the future. But there is a serious question as to the near future and as to the road along which that people must journey to reach a Christian civilization. Christian statesmen should remember that missionaries are not the representatives of a narrow propagandism, but rather are they the apostles of human rights, imparting new thoughts concerning man's relations to his Divine Father and his human brother, thoughts that have won recognition among Western nations through long and painful struggle and which need protection and encouragement to secure for them recognition in lower and alien civilizations.

Christian governments will best discharge their obligations to China when they use their power to cause that country to allow the seeds of truth and righteousness planted in the hearts of its people to grow and mature to a perfect fruitage. China's condition is one of bondage to ancient ideals of life which hinder her in accepting higher and truer ideals. She needs to be saved from herself through the wise interference of Western nations, helping the spirit of progress, now repressed and fearful, to assert itself and to accomplish the work of social transformation among the people. Without such interference history will repeat itself. The new life and thought will struggle with the old, and through long defeat will win a final victory. Past experience and present conditions unite in emphasizing the necessity for a vigorous international policy in intercourse with China, that the new China may succeed the old with the least confusion and upheaval.

*Remarks on the Subject of Securing Indemnity for  
Losses in Connection with Mission Work.*

BY REV. P. D. BERGEN, TSING-TAO.

I AM in favor of using every proper effort for the securing of an indemnity for losses suffered by both foreigners and Chinese Christians during the Boxer riots.

1. Because I believe in general that such work as plundering, robbing, killing, destroying, should be punished.

2. Particularly when it involves the persecution of innocent individuals and is aimed at the destruction of that which is manifestly good.

3. The nature of this punishment may be decided on the grounds of either necessity or expediency. It may be necessary to demand indemnity when large and valuable institutions have been destroyed; otherwise it is possible that they could not be reproduced. It may also be expedient because

a. Evil doers will grow weary of destroying property which they know they will have to replace.

b. Payment of an indemnity is a recognized mode of procedure in China as amongst most other nations, and will be regarded by respectable people as something deserved and to be expected.

c. There is nothing intrinsically unjust in demanding an indemnity. Unless we are prepared to abandon the right of possessing property altogether, men should be made to pay for what they wantonly destroy of the property of others.

d. Any renunciation of such just claims will be regarded as weakness by the Chinese, and thus fail of moral effect.

e. Such renunciation would also facilitate future outrages.

HOW SHOULD INDEMNITY BE SECURED.

1. If a friendly arrangement can be made through the local gentry this would be preferable, and may sometimes result both in a satisfactory settlement and the formation of new friendships.

2. It is often the case that the local official wishes to settle with the missionary directly. It would seem advisable to meet such advances and effect a harmonious arrangement if possible. Proposals for such negotiations should of course never originate with the injured party.

If there is no prospect of an amicable settlement such as the above then the matter should be brought in an orderly way to the attention of the Consul and placed in his hands for settlement.



## AS TO WHOM THE INDEMNITY SHOULD AFFECT.

1. Mission stations should be indemnified for all losses incurred, whether through destruction of property, forced journeys, or for any other extraordinary expenses arising from the riots.

2. Native Christians and those who, though not baptized, have suffered through aid given to Christians, or through their relations to foreigners, should also receive indemnity. I can see no cogent reason for not including natives. They have suffered great injustice for practically the same reason as the missionary, and if indemnity is proper in the one case, it is equally so in the other.

It is the duty of the Shepherd to protect his flock, so far as he is able, from injury and losses, no matter whether they are spiritual or material.

It is no argument against this position to say that the Chinese have sometimes taken advantage of the protection afforded to execute a cruel revenge on their non-Christian neighbors.

Precautions must be taken against such abuses.

The adjustment of native losses is no doubt a difficult task, and when once accomplished may be followed by evils in some cases; but if we should not do evil that good may come, neither should we neglect to do the good, lest evil may result.

Some may feel that if the Chinese are compensated for their losses, they are likely to lose the spiritual lessons that might be learned from such painful experiences. But surely our native brethren have suffered enough during these times of savage riot, in ways for which no earthly compensation can be made, to have driven them often to a closer walk with God and to a more unreserved reliance on His almighty power.

## AS TO AMOUNT OF INDEMNITY TO BE PAID.

1. It should be sufficient to enable all persons, whether native or foreign, to replace the property they have lost.

2. Particular care should be taken that Chinese estimates be accurate and fair.

3. To this end a searching examination should be made into the losses of each family.

4. Lists of articles lost, with price attached to each, should be drawn up in careful detail.

5. The most difficult losses to adjust are those where Christians have been killed or wounded, or where women and girls have been abducted. Probably the only way to settle these cases is by a fine, the amount to be decided in each case by a committee acquainted with local conditions.

6. It is desirable that the money for such indemnity be not paid out of the general treasury of the Yamén, but that it be collected from the actual instigator or perpetrators of the outrages.

It may be that some will feel a difficulty about accepting any indemnity, owing to certain passages in Scripture, which seem to warn against resisting evil, or seeking for any compensation for injustice suffered.

It is, however, impossible to interpret these passages literally. I regard them therefore as inculcating the following principles:—

1. That a spirit of malice or revenge should never be cherished by any Christian.

2. The Christian should make no demands that might be considered harsh or excessive.

3. The Christian should not allow his inner peace to depend upon the possession or non-possession of material goods, but ought rather to make his hope of salvation the main reliance.

If he is plundered, and receives compensation, he accepts it, for what he has received is only justice.

If on the contrary the Christian is compelled to suffer wrongs that remain unrighted, he should humble himself before God and await with patience the further revelation of His will.

Nevertheless, the administration of justice for all, the prompt punishment of lawlessness, are of the most vital importance, not only for the satisfaction of the individual, but for the stability of human society.

For the sake, therefore, of the one injured, and also for the good of the whole population, I cherish the strongest conviction, in the fear of God, that a just indemnity should be demanded and obtained.

### *The Native Pastorate of Amoy. Another Object-Lesson in Self-support.*

BY REV. P. W. PITCHER.

#### II.



AMOY is a sea-port situated in the southern part of Fuh-kien. It was, as we all know, one of the first five treaty ports opened for trade and residence, but as early as February, 1842, became the base of the present extensive missionary operations of the three Missions now laboring here, viz., American Reformed Church Mission, 1842; London Missionary Society, 1844; and the English Presbyterian Church Mission, 1850.

Commercially, Amoy ranks among the first along the coast. In 1899 the total trade amounted to nearly 20,000,000 Hk. Tls. and the tonnage of vessels more than 950,000 tons. In a wider

application Amoy refers to a district covering an area of some 18,000 square miles, comprising three "Fu" with twenty counties, and two "Chiu" besides, having a total (estimated) population of 10,000,000. According to the *Daily Mail's* Commercial Map of China the population of Fuhkien is placed at 22,190,556, and is the most densely populated of all the provinces, being 574 to the square mile. How accurate these figures are of course I do not know. But this I know that there is no more difficult task than to get at the real truth concerning the population of China anywhere. Granting therefore that these figures come somewhere near the mark, I have estimated that the larger part of the population is in the northern portion of the province, or what we may call for convenience the Foochow district. Hence the estimate 10,000,000 for the Amoy district, divided as follows: Choan-chiu Fu with five counties and Eng-chhun-chiu, 3,500,000; Chiang-chiu Fu with seven counties and Lêng-nâ-chiu, 3,000,000; Teng-chiu Fu with eight counties, 3,500,000. The three important cities are: Amoy, population, 700,000; Choan-chiu, 500,000; and Chiang-chiu, 200,000. The people of this district are exceedingly industrious and peaceable, rowdies excepted, and have never in all the troublesome times, through which this empire has been too often called to pass, disturbed or molested the foreigner or the native Christians. While perchance their love for us is no greater than that of the natives in any other section of this empire, nevertheless they have ever treated us with fairness and commendable hospitality. And in the present calamities probably there has not been up to the present time another place in China so undisturbed and so little agitated against foreigners and native Christians as Amoy.

Now of course there is not space to go into these ethnological matters—therefore in passing let me merely note that among the church people of the Amoy district there will be found the very poorest and the well-to-do, but none that could be called wealthy. During the few years of my sojourn here, in sailing up and down these rivers, or in travelling across the country, little indeed have I seen in the shape of dwellings to awaken any kind of admiration whatsoever, while on the other hand, the tokens of poverty and wretchedness were everywhere visible. For the most part they live in one story mud-wall, tiled roofed houses, composed of three or four small cheerless and damp rooms—mud floors—holes in the walls for windows, scanty furniture (but not scanty dirt and dust of ages) and in fact lacking in about everything worthy of the name of home. They are in very truth a sin-cursed and poverty-stricken people.

From inquiries into the matter of wages I find that carpenters and mechanics and masons receive from fifteen cents (Mexicans) to

thirty cents per day; farm laborers, from ten to twenty cents per day, including tobacco, food, and barber fees; clerks, \$4 to \$12 per month with the above perquisites; school teachers, from \$30 to \$100 a year; coolies, from ten cents to forty cents per day; and boatmen, from six cents to thirty cents per day.

And now in considering the Amoy plan of conducting mission work in this part of China we will consider:—

- (I). What the natives do themselves.
- (II). What the missions do to assist the natives.

I. WHAT THE NATIVES DO THEMSELVES.

To get a bird's-eye view of the whole situation, carefully examine the following tables of statistics, which I trust will not be found entirely dry and uninteresting:—

# TABULAR STATEMENT FOR THE YEAR 1899.

## The Synod of Amoy.

Missions.	CONTRIBUTIONS.					Totals.	Entirely Self-supporting Church Organizations.	Entirely Self-supporting Pastors.	Entirely Self-supporting Evangelists.	Partially Self-supporting Evangelists.	Pay Incidental.	Entirely Self-supporting Bible Women.	Partially Self-supporting Bible Women.	Partially Self-supporting School Teachers.	Employ Chapel Keepers.	Entirely Self-supporting Chapel Keepers.	Partially Self-supporting Chapel Keepers.	Distinctively Church Building.	Rented Houses.	Rented Houses provided by Missions.	Rented Houses provided by Natives.	
Amer. Re. Ch.	11	1,308	\$2,710.90	\$328.70	\$3,634.80	\$6,744.40	1	11	1	0	all	2	0	all	all	all	1	4	17	32	16	6
English Pres. Ch.	14	1,631	2,358.80	388.40	2,853.30	5,090.50	0	14	0	1	all	0	0	all	all	0	0	30	40	34	8	
Total.	25	3,029	\$5,069.70	\$757.10	\$6,488.10	\$12,344.90	1	25	1	1	all	2	0	all	all	1	4	47	62	50	12	

## The Congregational Union, Amoy.

	London Miss. S.																				
London Miss. S.	45	2,386	\$3,340.20	\$306.30	\$2,958.30	\$6,602.80	1	3	7	35	0	0	all	5	0	1	44	36	30	6	
Three Missions.	70	5,415	\$8,408.90	\$1,183.40	\$7,444.40	\$19,137.70	2	28	8	39	2	0	all	0	1	5	91	88	70	13	

## Summary Statement of three Missions.



It will be seen that if by self-supporting churches are meant church organizations which pay every item of expense connected with them, viz., pastor's salary, chapel-keeper's salary, school teacher's salary, incidental expenses, etc., (*i.e.*, entirely self-supporting) then there are two such organizations in Amoy, viz., the Tek-chhiu-kha church in Amoy and the Koan-khau church on the mainland. The former, under the American Reformed Church Mission, supports pastor, two school teachers, pays all incidentals, etc., and helps support a mission church on Amoy island, raising last year, 1899, for all purposes, \$1,215 Mexican; the latter, under the London Mission Society, supports a pastor and pays all incidental expenses. There were no other expenses connected with the organization.

Every other church organization received last year some aid, large or small, as the case might be. It is just possible that I may be criticised for keeping so close to facts and figures, because some of the organizations noted in the tables come so near being entirely self-supporting; some within \$50, many within \$100 (Mexican) that possibly by others they might have been classified as such. But I must confine myself to the purpose of the paper and call things by their proper names, though it may seem unfair to do so. It is my purpose to allow these tables to speak for themselves and do most of the talking. They may be considered authoritative, as the figures have been gathered from published report, and from those authorized to speak in the three Missions.

Taking the tables at their face value we find that in 1899 there were twenty-eight churches *fully and completely organized*, having *entirely self-supporting native pastorates*, paid all incidental expenses, helped toward the support of evangelists and school teachers, contributed to home missions and other benevolent objects. Observe also that besides these twenty-eight churches there were seven others which entirely supported and thirty-eight which partially supported evangelists, school teachers, and chapel-keepers, and contributed towards the other objects indicated above. The \$8,409.90 contributed for congregational purposes covers the items: pastors' salaries and evangelists' salaries; the \$9,454.40 contributed for benevolence covers the items: teachers' salaries, building, land, poor fund, widows' fund, and incidentals; and the \$1,183.40 speaks for itself, making an aggregate of \$19,137.70 (Mexican). No one can peruse these facts and figures without frankly acknowledging that the native churches in the Amoy district have reached a stage of development where they may rightly be recognized as being in the very front ranks of self-support. And though they cannot honestly be described as "entirely self-supporting," yet when we consider the magnitude of the work in operation, and the magnificent gifts which these poor people are

pouring into the Lord's treasury year after year, truly the divisional line is faintly drawn. To make it entirely self-supporting, all that is necessary is to curtail the work and stop some of the forces now in motion. But who would uphold the wisdom of such a policy? Before proceeding further let me here note the scale of salaries paid the native pastors and assistants connected with the three Missions. Pastors receive from \$12 to \$16 per month, evangelists (preachers) from \$5 to \$10 per month, school teachers from \$3 to \$6, Bible women \$2 to \$6 (Mexican). One of the conditions on which a call of a pastor is sanctioned is that some such salary can be assured. At the present time there may be isolated cases where a pastor may receive only \$10, but the majority are receiving \$14, some \$16, and one, and only one, \$20 per month. In regard to the payment of native assistants, a graded system is usually observed. But in following out this system some make ability and faithfulness alone the standard of payment, while others take into consideration the number of mouths to be fed. So while in some instances possibly one man's qualifications may be no better, perhaps not so good, yet on account of the number of mouths to be provided for, his salary may be graded higher. It is difficult to say which is the better plan; both have their advantages and disadvantages. Let each be fully persuaded in his own mind. I have omitted to mention that the amount which is annually contributed towards the "Widows' Fund" (now several hundred dollars) does not appear in the tables. The annual assessment amounts to several tens of dollars. Neither do the tables take cognizance of private donations, not infrequently made. For instance, a native Christian has just presented to one of the Missions a gift of \$1,200 (Mexican).

## II. WHAT THE MISSIONS DO TO ASSIST THE NATIVES.

The history of the rise and progress of self-supporting churches is practically the history of missions in this region, and can scarcely be separated. The whole plan is a unit, and we must therefore in relating the one touch upon the other. However, our *résumé* must be greatly abridged as we rapidly survey the work of the past years. The present status of the Amoy churches is no mushroom growth, but is the result of fifty years of patient toil and care. From the start, the missionary has formed an integral part of it, having always stood on a parity with the native pastors and brethren. And so when the first ecclesiastical body was organized in 1862, i.e., the Classis of Amoy (and later the Synod of Amoy, 1892), the missionaries, by constitutional right, became an integral part of this body, enjoying all privileges and equal rights in the deliberation of its assemblies, yet *not subject to its discipline*. This unique



position has been sustained for more than a quarter of a century without the least sign of friction or the slightest misunderstanding on the part of the natives. Attention is called to this fact not alone on account of its uniqueness but because it seems to me that this close union and mutual goodwill and confidence toward each other has had not a little to do in stimulating the church and in laying deep and solid her foundations and in building broad and strong thereon.

(a.) *Financial.*

From this relationship there was instituted, we may say, the plan we are following to-day. At first the missionaries in this district were the actual pastors over the first congregations or church organizations, with native preachers or evangelists as assistants, who were supported by Mission funds and of course were under the Mission's jurisdiction. This policy, with only a slight modification, still continues; the difference being that *native pastors* have taken the place of *missionary pastors*, that is to say, that when a particular congregation, or an organization, was far enough advanced financially to support a pastor, the missionary was only too glad to give place to the native and do all in his power to encourage so commendable an effort.

The condition of financial ability to support pastorates has always been carefully guarded, and the ordination of any pastor is never allowed before sufficient guarantee has been assured by an authorized committee to investigate the matter.

In 1856 the first church organization occurred at Sin-koe-a, Amoy, the constituency of which had first of all worshipped for four years in two hired rooms, and then for eight years more (before the organization was formed) in the church edifice erected in 1848, the first of its kind in the whole empire of China. The first pastor of this organization was Rev. Mr. Lo, ordained May 29th, 1863. Thus was instituted the *first* native pastorate of Amoy. We also see that for seven years the organization existed without a native pastor. During this period the missionaries served as pastors. Other churches were served in the same way, but it is only necessary to note this particular case.

From this mother of churches sprang other churches, and in due time other pastorates, until to-day there are connected with the Synod of Amoy, as shown by the tables, twenty-five church organizations, with entirely self-supporting pastorates, having a membership of 3,029 communicants; and connected with the Congregational Union forty-five church organizations, with ten entirely self-supporting pastorates and evangelists and thirty-eight partially self-supporting evangelists, having a membership of 2,386 communicants.

In the formation of churches it may be well to mention here a slight divergence in the plans pursued by the two bodies noted above. The Congregational Union's plan is: that whenever a congregation of twelve converts is secured, they are at once constituted a church organization, but always on the principle of self-support. Hence each organization is expected to pay its own pastor, or evangelist, etc., or at least do a great deal towards it. And, as we have already seen, the subject of self-support is being vigorously pushed in this organization.

On the other hand, the plan of the Synod of Amoy is that of concentration, or of grouping several neighboring congregations under one church organization, having a membership of say eighty or one hundred communicants or perhaps less. In this way the financial burden becomes lighter, as it is possible to secure the salaries and funds for the general work from a larger number. In order to perfect this system, and to guarantee regular services in the various congregations connected with any particular organization, the practical working of the method followed in Amoy is clearly indicated by the Missions providing the finances to support preachers or evangelists at these places (out-stations) or "neighboring congregations"—sometimes two, sometimes three, sometimes more—each case being governed by the extent of the field occupied. These preachers are of course under the authority of the Missions and are always subject to their allocation at any time and subject to the authority of the pastors in so far as the Missions have delegated authority concerning them, and are under the jurisdiction of the native church only in so far as discipline is concerned. Besides supporting these preachers, funds have been also furnished for supporting chapel keepers and Bible women. But there will be less of this (the two latter items) in 1900.

To endeavor to explain the practical working and some of the results of the latter plan, with which I am better acquainted than the other, we will suppose a church organization *A* to be composed of four different congregations meeting at *a*, *b*, *c*, and *d*, whose total membership numbers anywhere from 80 to 120 communicants. Let *a* represent the principal place of the organization. Here the pastor, supported entirely by the members scattered throughout the various congregations, will reside. This will be his headquarters. At *b*, *c*, and *d* the Mission will appoint and support preachers to assist the pastor in his manifold duties connected with his parish. The pastor regularly visits each congregation, giving to each its proper care and instruction. And when he goes to visit the congregation at *b* the preacher on that Sabbath will go to *a* and take the pastor's place there, and so also with regard to *c* and *d*. Communion is held

regularly, and in some instances in order at the different places. In this way the pastor keeps close watch over his entire flock. That the office is one of wide responsibility and incessant toil, and that of a faithful preacher not much less so, will be apparent at once. Then all honor to the men who have filled the office so long and so well.

Well, the time comes when the membership of the organization has expanded geographically and numerically, perhaps doubled itself. New out-stations have been added and new territory acquired. The new out-stations which have been opened we may call *e* and *f*. What next? Why, *d* thinks that with the new congregations at *e* and *f* and say half of *c* she can set up in business for herself, and therefore could manage and should manage to support a pastor of her own. So not before long a petition is presented to Classis asking for the privilege of dividing the *a* church into two organizations—*a* and *b*. Thus it comes to pass that in a few years there are two self-supporting pastorates instead of one, and after a while the same thing is repeated with *b* and so on. While these split-offs or divisions do not occur with regular frequency, yet as a matter of fact during the year (1899) there were no less than four.

And now does some one say, but all this increases the financial obligations of the Missions by requiring additional preachers or evangelists? True, but it increases the number of "entirely self-supporting pastorates" and *completely* organized churches, and at the same time increases and multiplies the centers of evangelization in this wide domain. And if we are not here for that purpose, then I do not know what we are here for. The time will come, if we wait patiently, and come sooner, I believe, on account of this co-operation and close union between foreigner and native when there will not only be "entirely self-supporting pastorates" as a result of this method, but entirely self-supporting church organizations. Would that the churches at home might realize this more fully, then the mistake would not be made of thrusting in the knife and cutting unmercifully the annual estimates and of withholding funds so necessary for the development and consummation of this method.

(b.) *Educational.*

The Missions in Amoy have ever believed in and have exerted themselves to foster an *educated ministry* as the best means or agency for extending Christ's kingdom here, while no man, let it be understood, with evidence of true piety, true sincerity, and true worth has ever been debarred from entering the ranks of God's messengers to this people. But before these and all others the standards of education are always kept prominently to the front by keeping be-

fore them its supreme importance. Consequently courses of study have been provided for all.

1. *Parochial or Primary*.—Each church organization is planned to have at least one school; some have more. For these schools (under the jurisdiction of the churches) a regular prescribed course of study, covering a period of eight years, has been provided and maintained for nearly twenty years. As has already been noted these schools are partially self-supporting; on an average the Missions pay half of the teacher's salary.

2. *Middle Schools or Academies*.—After the pupils have finished the course in the primary schools the boys pass on into the middle schools, where they pursue a course of four years and the girls enter the higher institutions provided for them. There are also schools for women, where they may come and learn to read the Bible and church hymns and to learn more about the gospel. These schools are entirely under the management of the Missions. Tuition fees are charged, but every case is considered and determined on its own merits. A considerable amount is raised each year from the scholars. No boy or girl with proper credentials is ever turned away on account of poverty.

3. *Theological Seminaries*.—Following the four years' course the boys may pass on into the theological seminaries to pursue a course of three years. It is not absolutely essential, however, for a young man to first pass through the middle schools in order to receive admittance in the seminaries. Many who have not had this privilege are enrolled amongst its numbers. These institutions are *entirely* supported by the Missions. And of them all we may add, *it is money well invested*.

4. Besides these institutions of learning there is a prescribed graded course provided *particularly* for those I mentioned at first: preachers or evangelists who on account of their age have not enjoyed the privileges of the schools, and *in general* for all others in order to continue their studious habits. This course is divided into ten grades, and provides for annual examinations at Amoy, comprising exegesis, church history, homiletics, scriptural knowledge, reading and writing Amoy Romanized Colloquial, reading the Bible (character), geography, arithmetic, and algebra. Of candidates for licensure and for ordination, special examinations are required.

5. *Hospitals*.—Medical work has long ago been proved indispensable in carrying on missionary enterprises successfully. It has often proved the thinnest edge of the wedge that has finally cleft the hard and desperately wicked heart, through which the glorious light of salvation in Jesus Christ has filled the soul. Conducted along



these lines they must, unto the end, ever prove influential factors in the evangelization of China.

Medical work began in Amoy as early as June, 1842, by Dr. Cummings, A. B. C. F. M.,\* who opened a dispensary in one of the rooms of Dr. Abeel's house on Kulangsu. To-day worthy successors of that modest start, at the important centers of Amoy, Choan-chiu, Chiang-chiu, Sio-khe, and Chiu-pho, the three Missions, each in its own territory, have placed and maintained substantial and well-equipped hospitals. From the beginning in that little room on Kulangsu, to the larger and better supplied institutions, we see to-day, is a long way; but if the same spirit of loving devotion of Dr. Cummings, ever present in his ministry of healing, has ever pervaded the wards and dispensary rooms of these hospitals during the past half century and more, well may we rejoice in our present larger possessions and facilities.

#### CONCLUSION.

This method, so imperfectly sketched, with whatever fault it may possess, may have this said for it: it has never left any wrecks behind it, nor any blasted hopes. In no sense can it be called a "pauperizing" or "coddling" policy. Its results have been directly the opposite, as it has invited and incited a liberality amongst this people unsurpassed, if not unequalled, elsewhere. At present, as in the past, it maintains that leadership properly belongs to the missionary, but for the future it contemplates something else, viz., the followers becoming the leaders and the supporters of the entire work. In a sense, we are the pioneers opening up the way for the natives, who in turn, when spiritually and financially able, will assume the burden. The wisdom of such a method has been proved over and over again during these forty odd years of trial. It has done far more for the evangelization of this region and for the development of the church than can ever be reckoned in dollars and cents of its cost.

Yet we would by no means lay claim to having solved the entire problem of "methods." We only desire to relate the successful issues which have followed its adoption here. One of its *best features* is that *it costs something* to carry it on. All the best things in this world cost something. The burden is not now laid entirely on the native church, but the home church bears its share, and should in loving sympathy rejoice in the privilege. Another good feature is its *permanency*. It has produced something tangible—a self-support that supports *something visible*. It is practical. It is no longer a theory; it is a reality.

\* Withdrew from Amoy 1847.

*Women who Make Trouble: Missionary  
Methods must change in China.*

BY JULIAN RALPH.

[It is not often that the missionary receives such a candid criticism of his work and some of his methods as is given in the following from Julian Ralph, who has for the most part taken his impressions first hand, having visited some of the Missions in China and seen with his own eyes what others pretend to write about without going to this trouble. While not concurring in all that Mr. Ralph says, we give the article as containing thoughts which may well engage the attention of the missionary. Would that all were as sensible as he.—Ed. Rec.]

**A**NTEDATING the Boxer outbreak in China by many years were the frequent and widespread assaults upon and manifestations against the Christian missionaries. Though foreign interference in Chinese affairs brought the soreness against foreigners to a head, that irritation began with antagonism to the missionaries. The Chinese officials worked upon this hostility to bring about the present outbreak. And the chief victims and sufferers by this uprising have been the missionaries and their native converts.

The Christian churches everywhere should ponder these facts, and doubtless will do so, in order to arrive at a means of conducting their labours in the future in such ways as to minimise the irritation they must cause among a people so conservative and tenacious in preserving their customs and superstitions as the Chinese.

I was told in China that I had studied the relations of the missionaries to the natives so as to be able to present the facts in a light in which they had not been viewed by the sponsors for the missionaries of Christendom. It was urged that much good would come of it if I would make public my views and impressions. It was a sage, a vigorous and a successful missionary, at the head of a large school for Chinese children, who tried to persuade me to broach this most delicate subject. He knew that I had crossed the Pacific with more than a hundred English and American missionaries, and that, afterwards, I had made two or more journeys into the interior, and had met many missionaries, and questioned some very shrewd Chinamen upon the extraordinary enmity to the missionaries of the highest as well as the humblest people of China.

THE MISSIONARY POINT OF VIEW.

It was upon my return to the treaty port, after a second journey inland, that this broad-minded missionary asked me what I thought



of the missionaries and their methods. I at first declined to answer him. This was because, in my talks with other missionaries of narrower mental grasp, I quickly saw that my point of view was not theirs.

Instead of arguing, or meeting fact with fact, they usually took the ground that whoever criticised them had imbibed the prejudices of the white people in the treaty ports. This was not at all my case, but it appeared peculiar that there should be such a prejudice. It also seemed that if the missionaries knew that their own fellow-countrymen found fault with them they should inquire closely into the reason and try to remedy it.

I had done very little talking with these white critics, because it is their habit to crystallise their fault-finding in two charges—first, that the missionaries manage to live very well wherever you find them, and, second, that they “make all the trouble there is in China.”

#### AN IRRATIONAL CRITICISM.

It is not a rational point of criticism that missionaries live comfortably. To begin with, they do not have the means to pamper themselves; and again, the better they live the more favourably they impress all Orientals. I admit that wherever I saw their homes they were decent, and they had plenty of servants, who are dirt cheap over there. But when I compared their poor comforts with the dangers by which they were surrounded, I could only be glad things were not worse with them. However, the question to be met is not how comfortable they are, but how do they conduct themselves towards the natives? It is well that they should have good homes and servants a-plenty to “keep their face” in China, but it is very, very ill indeed if their conduct or relations with those strange people shame them in the public sight.

Fearing that my friend would misunderstand my criticism, I refused to make it, but he persisted, and assured me that I would not offend him.

“Well, then,” said I, “I will tell you honestly what I have seen and heard, and what deductions I have drawn.

“First of all, men too often volunteer as missionaries to satisfy their own needs, instead of being carefully selected to satisfy the needs of the Chinese. In America the men who are sent out as missionaries are too frequently persons who have failed in other walks and who take to this work as a last resort, as a certain means to get an income, and because they thus cease to shift for themselves and have a church or rich society to lean upon. I do not criticise the men for this; it is the system that is at fault.

## THE WRONG SORT OF MEN.

"On the ship bound for China I was struck by the mediocre mental character of too many of the men. They were often villagers and men of the narrowest horizon. It was these who declared what they would do and have and would not have when they reached their stations—as if the Christianising of an ancient, a polished, and a highly cultivated race was to be carried out by a word of command instead of by the most sage, deft, tactful, and sympathetic means. 'I'll have no convert who permits his wife to cramp her feet,' said one, and that fairly illustrates the mental attitude towards their work of too many whom I met. Small feet, concubinage, even the reverent regard of all good Chinamen for their ancestors, were to be instantly discountenanced before the true modes of life and worship were established in their places.

"When I travelled in China I found that the ablest and broadest Chinamen could not understand or justify the behaviour of our missionaries—proper as it was to our way of thinking. If these able Chinamen were confounded by what they saw, it is easy to understand the source of the hostility of the peasantry. In China a woman never may reveal the outlines of her body. To do so is indecent beyond the excesses of the most dissolute of the sex. Innocent and beautiful statues of the nude are viewed with disgust in China. The ladies cover even their hands; their faces may only be seen with difficulty through the lattice shades of their sedan chairs. The poorest women, who work out of doors, reveal only their hands and faces. Fancy, then, the effect upon the Chinese of seeing the wives and sisters of the missionaries dressed as they would appear at home, in garments which closely follow the lines of the bust and hips.

## NO WOMEN MISSIONARIES SHOULD GO.

"And, now, as to the relations of the sexes. Women of good repute keep indoors—are kept in, if you please. The missionary women roam freely about as they will. Kissing is regarded as a vicious and an unspeakable act, yet our missionary women kiss their husbands and brothers in the streets when they meet after being parted for a time. In China, when a bride is about to be carried in her 'flowery' (her bridal chair) to the bridegroom's house, she has to be borne to the chair by her father. No other male relative has ever touched even her hand for years, not since she was an infant and played with her brother. If she has no father, a brother or an uncle may take the liberty and perform the office of lifting her and carrying her away, because it could not be imagined that any girl

would leave her home and people of her own free will, even to be married.

"When people have such notions and customs, what do you suppose they think upon seeing our men and women shaking hands, walking arm-in-arm, helping each other over muddy roads, and fondling or handling one another as our husbands and wives are free and right in doing? From what I saw and heard I drew the conclusion that no women should be sent or should go with our missionaries to China. It is the women who innocently cause a great fraction of the mischief. If any women are permitted to go to China they should only be such as understand Chinese etiquette, customs, and prejudices, and mean to defer to them."

"You are absolutely right," said the able missionary with whom I spoke and whose wife was a Chinese woman. "Now, what about the men?"

"Men," I replied, "should not be sent merely because they are willing to go. The men who are sent should be of exceptional and peculiar ability, for I know of no more delicate and difficult task than really Christianising—I mean genuinely Christianising—the Chinese. The missionaries should be men born with tact, sympathy, and consideration for those around them. They should be very broad-minded, and should approach the Chinese with respect for their great qualities and wonderful history and achievements. They are by no means a decayed or stagnant race, like the people of India. They are still intellectual, quick, and shrewd; and as they are the most polite, formal, and ceremonious people on earth, the missionaries should be able to blend their manners with those of their neighbours. They should learn the languages (both written and spoken), master the religion, and know as much as possible of the history and traditions of the people, in order to discuss intelligently every new principle they advocate.

"But in the first sentence I spoke all that I think. Our missionaries should be sent to meet the needs of the Chinese, and not to satisfy their own needs. Such men will know how to talk with men of the governing classes (now seldom approached) and how to manage or, perhaps, to leave alone the care of the children, which latter work is almost as productive of misunderstanding and trouble as the presence of the missionary women."

My friend agreed with me and entreated me to make these views known. That was six years ago. I have hesitated all that time for fear of wounding many good men and women. But if there is ever to be a time for frankly discussing this question that time is now.—*Daily Mail.*

*The Principle that Underlies Victory.\***Illustrated from the Story of Uganda.*

BY EUGENE STOCK, ESQ.,

Editorial Secretary of the Church Missionary Society.



R. CHAIRMAN: It has occurred to me that it might be helpful and encouraging to our dear missionaries, at whose feet I am most thankful to sit when I get a chance, if I were to remind them and those here with us, who have not the great honor of being missionaries ourselves, first of the great principle involved in the cause, and to illustrate that principle by the consideration of a particular mission field that I have been fairly familiar with.

Now you will remember, perhaps, that on a certain Tuesday, the Tuesday before the day which some of us call Good Friday, that Jesus Christ was in the temple at Jerusalem, being catechized by the Sadducees and Herodians. That it was on the Tuesday I will not stop to show. It was on this day that he uttered the striking sentence which is in the 12th chapter of John, 23rd verse. Now for the first time he says, "The hour is come." What led to his saying that? It appears that just before that, certain Greeks had come to Jerusalem inquiring the way to God, as taught by this Galilean teacher, and they come to two of the disciples, Philip and Andrew, and say, "Sir, we would see Jesus," and Jesus answering them (Philip and Andrew), says: "The hour is come that the Son of Man shall be glorified." One could imagine that the intelligence of the Gentiles coming and wishing to see Him, was the vision of the great heathen world as it shall come to Him, and that is the glorification of the Son of Man. But they heard these words with misunderstanding. Some of them were looking out, as you will remember, for an earthly kingdom, and some came and asked that they might have the best seats, one on the right and the other on the left. When they hear this, "The hour is come," did they think He was going to sweep away the great Roman city and start the kingdom on earth anew? He went on and said: "Verily, verily I say unto you, except a grain of wheat fall into the ground and die, it abideth by itself alone; but if it die it bringeth forth much fruit." You know it was just the indication that suffering would come to Him before victory; that humiliation was to come before triumph; that death was to come before life; that the cross

\* Stenographer's report of an address delivered by Eugene Stock, Esq., before the International Missionary Union, in the Tabernacle, Clifton Springs, N. Y., June, 4, 1900.



was to come before the crown. He went on presently, and after some little further utterance, we come upon this: "I, if I be lifted up, will draw all men unto Me." But He was referring evidently to the double meaning—humiliation and triumph. To me, dear friends, is enumerated the great principle of missions, the great principle for which Christians love and work, and may we take it home to ourselves, that death must come before life, humiliation must come before triumph, suffering before truth, cross before crown. If we are to truly live we are to die first. I say that is the great principle in missions, and I have no doubt whatever that many missionaries will agree with me in this statement.

In the year that Queen Victoria came to the throne in England there was a young German, Louis Krapf, who after some years of struggling and suffering in Abyssinia, found his way to a place absolutely unknown at that time, on the east coast of Africa, and fixed upon this place as a place to begin pioneer work on that side of the Dark Continent. The trade of this country was entirely in the hands of the Arabians, and Europeans knew nothing at all about it. In the year 1851 the President of the Royal Geographical Society stated that Africa, with the exception of the coast line, was a blank on the map. This young German was the first man to begin the discoveries, and how did he begin? My dear friends, he began by digging a grave, and "except a grain of wheat fall into the ground and die it bringeth not forth fruit." His young wife was taken ill and died there by his side on the islet, and her body was carried across in a little boat to the mainland, and there she was buried on the rising land of the mainland. Krapf wrote this message to the missionaries: "Tell our friends at home that they have now a Christian grave in East Africa, and as the victory of the church is gained by stepping over the graves of her members, you are now sure that you are summoned to evangelize Africa from its east side." And then he says in his letter how the heart and body wept for many months. Another year three more were sent, and that three made journeys, studying the language, and trying to get at the interior geography, and tried to get at the different tongues, of which there are any amount. At length Krapf came to England with a great proposition, that he should have an expedition and walk across Africa. Six or seven men were told off as the ones to do that. I was present myself, as a boy, on 2nd of January, 1851, and said good-by. But the expedition ended in despair. Krapf was lost in Africa, narrowly escaping with his life, and he said: "I see now that the resurrection of Africa is to be accomplished by our death." He went on with his inquiries, and by and by one of his companions, with his help, constructed a map from the information they had gathered from the expedition, showing that the interior was not a desert, but

that there were many sheets of water there. One of them is the second largest lake in the world. Your Lake Superior is the largest, and this is second. The map was sent to England, copied on a large scale, and hung up in the geographical rooms of the society, and the result was that another expedition was sent out, and they visited this very lake and other lakes in the interior, and they named that lake Victoria Nyanza. "But," say some friends, "where was Livingstone all this time?" Livingstone did not go out until afterward, and he was many years laboring in search of Krapf. Others went to Africa on exploring tours, and the cause of missions almost died out. Krapf came home sick, and went to Germany, where he died, and his companion remained twenty-nine years and never came home, and nothing was done for many years.

Then this great principle was illustrated. Livingstone died and Livingstone's death accomplished for Africa what his life never did or could have done. The grain of wheat fell. In fact the world woke up when Livingstone died and said, "We must do something for Africa," and the awaking that took place when that great man's death was heard of was remarkable. I remember very well hearing the black boy, who was with him at his death, give the account. He had been trained at the Church Missionary Society school and he was one of the party of attendants who were with Livingstone when he died. He came home with the body, and when he was able to tell all that had happened he told how he had taken the little prayer-book from the doctor's pocket and read it over the little grave in which were placed the heart and other parts of Livingstone's body, and then, having done what was necessary, they fired a salute over the grave. Those faithful lads carried that body through hostile tribes and countries; then when it got to England it was identified with the particular bite of a lion, and his remains were placed in Westminster Abbey. Take it home to your hearts, dear friends, that when death comes, if it is true death, life will follow, and when we hear of the dear brothers in China who lay down their lives, be sure there is going to be a blessing presently. You will remember that Stanley went out a second time after Livingstone's death, and visited Uganda on the north side of that lake, and from there he sent home a letter challenging Christendom to send missionaries to a most interesting and intelligent people to be met with in the Dark Continent, "And now then, gentlemen of the missionary societies, are you going to send missionaries here?" Within two days the Church Missionary Society was offered two gifts amounting to \$50,000 to send missionaries there, and a large number of persons applied, as might be expected in such a case, but out of that large number eight were chosen, one of whom has been speaking in the cities of your states and is at present in

Virginia, Mr. Wilson, and one was Alexander Mackay; there were others. Within fifteen months of their starting there were only two left, the others were dead or had returned home sick. There is the principle again. Wilson after two months was left alone in the heart of Africa, Mackay having been sent back to the coast, and he was alone with no European within 1,000 miles. He is a very gentle Christian man, but he is a man who can stand hard knocks. He had been the first man to preach at Uganda. The history of the mission for the next few years was full of interest and with many disappointments, and apparently again and again collapsed. I have seen respected ministers and laymen in our board-rooms in London rise up and say, "Why don't you give up this mad enterprise? Surely we must send to withdraw these men, the whole thing is a mistake." But God had His purpose. He sitteth in the heaven above, and whatever differences we may have His plans stand.

In the meantime a settlement for rescued slaves had been started close to the town of Monangese, at which place Krapf had gone to work thirty odd years before; and when the piece of land was purchased upon which this rescued slave settlement was to be established, it was found that within that area lay the grave of Mrs. Krapf, and it was literally true that there was seed-grain in the earth, and where she died, on the very spot, you may see the largest congregation in East Africa, of rescued slaves worshipping God, and suffering and laying down their lives for Him and His cause. But to return to the interior mission. In due time a very interesting man went to the interior to reinforce, and his name was James Hannington. I knew Mr. Hannington well, and a more true-hearted, able-bodied man never walked this earth. He went out; was taken sick after marching about one hundred miles, and he had to return to England. The doctors said, "Never can you return to Africa." He went to another doctor, and you know doctors differ sometimes, and was told he could go back. He went this time as a bishop, and upon his approach to the borders of Uganda that event occurred which has had so much influence on the Christian world; he was cruelly murdered by order of the young king. His diary of his last few days, written up apparently to the very hour of his death, and the photographs afterward published, touched the heart of England as very few things have done. A remarkable result has occurred, I may say, in the publication of his memoirs. Mission books were a drug on the market of England. There was no market for mission books at all, but the life of Bishop Hannington had so large a sale that now every publisher is glad to get mission books. This goes to show how God is working to bring life out of death. Well then, the king having put Hannington to death, turned upon the converts—at least, after each period, there were

a few converts—and three lads were seized and roasted alive, and Alex. Mackay wrote that on their way to execution they sang a hymn to a translation which was sent home to us, and Mr. Ashe came home afterward and sang it to us. It is a tune I do not think you know. He walked across my drawing-room and played it upon my sister's piano. I have never heard it since until a few weeks ago, when I was in a Sunday-school in Philadelphia, and they sang that tune. I inquired about it, and found it was not in the book that was being used by them. The same king put to death two hundred Christians not long afterward. Another bishop went out and died on the bank of that great lake of fever.

A day came in 1890 when Alexander Mackay in desperation wrote for more laborers. He was there with only two others, and they were two hundred miles away from him. I wrote to him myself saying, "Will you come home to England?" And in June, 1890, he sat down and wrote a letter to me. "What is this you say? is it the time to desert one's post? Send me twenty men and then I will come home and help you find another twenty." But the Lord needed Mackay for His purpose, and his death was to be used, for he died within three weeks after writing that letter. He never knew it, but at the time there was a party being made up in London, one of whom was George Pilkington, who devoted himself body, soul, and spirit to this work; and, I may say here, that the preparatory work began by those who had gone before, began to show up. And now to make a long story short, what do you see now? You see in that country of Uganda twenty-five thousand baptized Christians; you see probably another one thousand who read in their Bibles. You find the translation of the Bible made by Mackay and his companions. You will find five hundred buildings, almost, in that country, and every one of them put up with not one cent sent from English or American missionaries; you will find one thousand five hundred native evangelists, not one of them supported by England or America, but all supported by the Christians themselves; and these are not only going up and down the country preaching the Word, but also going out into regions beyond Uganda. Ah, dear friends, there is one more thing I think you will see, and that is this: that this has been a very profitable commencement, and you see the great principle illustrated all through this early period of Uganda. But I am going to illustrate it in another way. What I am going to say is a very solemn thing. I simply give it to you as a report, as a statement of fact. Five or seven years ago, I think, the missionaries were not quite happy; they had a good many converts, then churches were being built, schools were being prepared, but yet somehow or other they had a feeling that there was a great



dissatisfaction, and they began to tremble as to what the result would be. One day George Pilkington, while visiting some islands near by, and while being paddled in his canoe, was reading a book written by one of the native evangelists who knew English, and this little book revealed—or rather the will of the Holy Ghost revealed to Pilkington's heart—that there was a higher blessing to be had and that he might be filled with the Holy Spirit as never before, and that perhaps was the secret of dissatisfaction. He went back where his fellows were and he told them what he had felt, and then they went and prayed together, and they prayed earnestly and fervently that the Lord would show them their shortcomings, and the next morning at the great service, at which two or three thousand people would come, they came and told the people that they realized that they had not been living such holy lives, and had not been filled with the Spirit as they might have been, and they asked the converts pardon for coming to them without that fulness of the Savior. The result of it was a great revival among the native Christians. We did not believe it at first, but when Pilkington and Baskerville came to England, the great truth dawned upon us and we thanked God for His goodness. In Uganda there was a joy unknown in the forgiveness of sins, in the love of Christ, such as never came to that people before, and they found for the first time what a mighty power there was in God. There had been a death of human ideas and dissatisfaction—I can find no better word—and from that day the Word of God has gone all over the land.

Now let me say one word of caution in closing, and that is simply this, dear friends: Bear in mind that whenever there is a great movement or movements toward Christianity, there must be a large amount of nominal Christianity in it. It is sure to result that the nucleus of true Christianity carries with it a mass of secondary Christianity, and there are things to mourn over, and then the world notices that. There must be tares and wheat, and when we hear of a successful mission you may depend upon it that unless we pray and work Satan will be there.

I will give you one more illustration before I close, and that is this: When I was in Australia a few years ago, I went to see a lady to whom I had a letter of introduction. I did not know anything about her, but I went to see her, and I was shown into the parlor, and presently a young lady came in and took me to where her aunt was in bed, and she told me how her aunt had been an invalid for twenty-three years. Her aunt told me that she had been one of eleven brothers and sisters, ten of whom were all strong and healthy, but they all were dead except her. She said, "Mr. Stock, the Lord wants me, I am His remembrancer, and I am kept alive." She told

me that her niece would procure all the missionary journals and read them aloud to her, and as they would come to a certain part where there was need, she would say, "Stop a moment, my dear," and then pray for a blessing upon the place or person she had just heard about. I can only say, dear friends, I felt as if for a moment the veil that hides the invisible God was withdrawn. It is not in our great gatherings in London or New York; it is not in our great organizations, it is in the quiet silent prayers of God's people that blessing will come, and therefore when you hear of these missions that we all pray for, remember, dear friends, that though we stay home in the ordinary humble life of love, our prayers may be the means of bringing this or that soul into the kingdom. We may not see it now, but in the future, perhaps Paul or the Angel Gabriel in our heavenly home may come and say to you, "Allow me to introduce this Chinaman, this Hindu, this Japanese, or this Arab, whom your prayers have brought to the Lord."

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### *The Martyrs of Sinim.*

Ye Martyrs of our God,  
Blest band of noble dead,  
With joy your own life's precious blood  
On China's soil was shed.

Ye fell at T'ai-yuen-fu  
Beneath the Boxer's spear;  
In brutal rage, they ruthless slew,  
With many a cruel jeer.

From the far North and East,  
And from the Southern plain,  
Ye entered into peaceful rest,  
Where there is no more pain.

Ye stand all clothed in white  
Before the Lamb's great throne,  
And in God's House serve day and night,  
Without one sigh or groan.

O blessed Martyrs, Ye!  
Forever with the Lord;  
The King of Glory ye now see;  
And be His name adored.

HAMPDEN C. DUBOSE.

## Educational Department.

REV. E. T. WILLIAMS, M.A., *Editor.*

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### *The Coming Problem.*

BY REV. T. J. ARNOLD.

THERE is something peculiarly pathetic in the fact that with the close of this the century of progress, China, the great nation of anti-progress, should be also about to end her career, at least as an anti-progress power. It may strike one as a remarkable coincidence, but to right thinking people it is distinctly the providential working of God's hand in history.

If we have read aright the signs of the times China has now reached the gravest crisis in her history. Speculation as to the possible outcome is very rife. Certainly the most important problem of the century is now up for solution. It includes all problems. To find a safe and at the same time thorough solution, will tax to the utmost the skill of those whose special function it will be to settle this vast and knotty problem.

Certain possibilities must inevitably result from the present upheaval, even should the efforts at a complete settlement prove abortive. Chief among these is the educational possibility. A tremendous impetus will be given to all forms of education when the air is cleared and confidence once more restored. We may safely assert that the antiquated system of education employed by China for more than twenty centuries, is, for all practical purposes, obsolete, dead. Whatever happens, China cannot continue to perpetuate such a useless institution. Well may we pause and ask the question, What is to take its place? Shall it be the Western system, simply transplanted, or shall it be rather the principles of the Western system, with the form adapted to the needs and environment of the East? To put the question in another form, Shall we give China a thorough system of national education—a *national* system—or shall we allow a system to grow gradually out of the national life of the future?

The brilliant effort of the scholarly and able Viceroy Chang Chitung to graft Western education on to the Confucian-Buddhist-Taoist stock of the present system, has much to commend the idea to the native mind. His conciliatory attitude towards all innovations is calculated to render the direct influence of Christian teachers innocuous.

He even entertains the idea of a Chinese Utopia, China dominating the world with her reformed system of education and government.

Sentimentally of course we are reluctant to cast ruthlessly aside the venerable principles and methods that have served so long as a unifying factor in the national life of this book-loving people. Yet we are forced to confess that the principle enunciated in the immortal parable of the patch of new cloth on an old garment must be applied and respected above all others in determining the educational policy of the future of China. The great desideratum is not reform, but *regeneration*—the infusion of a *new life* that shall burst forth in new forms, thus effectually superceding the old.

The example of Japan is before us. We may profit by a careful study of the recent history of educational movements there. Happily China is practically free from the unfavorable antecedent conditions as regards the relation of educational institutions to the government, and thus the dangers—I had almost said calamities—that have been met in Japan recently, may be avoided in China. In a word, China is free to be influenced by Christian educators. Indeed, unless Christian educators seize the opportunity to influence China, she will certainly influence the rest of the world, and we fear this influence will be against Christian education. It would seem sheer presumption on my part to attempt to formulate a scheme of education such as is indicated by the foregoing remarks. But I may perhaps be allowed to suggest a few of the salient features in the scheme that will be imperatively demanded by the *new country* in the *new century*.

The practical turn of mind of the Chinese race will call for technical schools of all branches. Chief of these will be a school of agriculture; also a school of mining, a school of engineering, a school of science, and perhaps a school of law and political economy. In order to have the widest influence, all classes must be given a fair and equal chance. Perhaps it may be necessary to make education compulsory, at least until its full benefits are realized by the present generation. Doubtless industrial schools will be found of great value in providing a sound education for the millions of deserving poor. The principle of *free* education has been tried and found wanting. Either tuition fees or work in lieu of same is undoubtedly a sound principle to work on. While it preserves the dignity of manhood, it also encourages industry and thrift, which cannot fail to appeal to the minds of the Chinese. Nothing tends so clearly to remove disabilities of class and caste, or traditions regarding the degrading nature of labor. The writer has in mind a school colony, in which every day industries are taught on scientific principles, such as silk culture, metal working, wood



working, printing and designing. An immense field will be open along these lines, by which such institutions as the Leland Stanford University of California, or, better still, Tuskegee Institute in Alabama, could be built up.

Lastly, it goes without saying that great centers of population should be chosen for the working of such a scheme, say Tientsin, Canton, Nanking, and Cheng-tu. Others might be chosen, say one in each province, preferably the provincial capital.

In spite of the prevailing unsettled state of things we should go ahead with such beneficent schemes as that herein suggested, in order that its various points may be thoroughly discussed and all duly prepared for carrying into execution when the opportune moment arrives.

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### *Personal Experience in the Teaching of English.*

BY WILBUR F. WILSON.

**I**N teaching English to the Chinese, three lines of work must be made prominent—reading, composition, and conversation. In reading is naturally included the ability to make correct translations which leads up, among more advanced pupils, to full explanations in English. Without this perfect understanding, good reading is impossible. In composition is included the study of all those branches through which the art of good composition is attainable. In these two subjects text books must be used, but in conversation more depends on what the pupil does outside of the class-room than on what he does in it. Any one who depends entirely on his text book for instruction in conversation will become a very stilted and imperfect conversationalist. Students do not usually remain long enough in our schools to attain a high mark of excellency in all of these three branches, so that there is little need to plan beyond them, that is, in studying English as a language; English text books can readily be used in other branches of study. It may, however, be possible to go beyond this limit and begin a study of the literature, but in all attempts which I have made I have found the difficulties of the language have not been sufficiently mastered for the pupil to appreciate the literature.

I have been asked to give something of my experience in teaching English to the Chinese, and as that experience has been along the line of thought already marked out, what further I have to say will be an elaboration of these three subjects.

Several methods are in vogue for teaching beginners to read; of all these the "Sound Method" seems to me to be the best adapted to

the Chinese. Some may not consider this the best, but in using it I have found the results to be most satisfactory. There are originally some forty sounds to be committed. These can be learned accurately by some in a few days; for others much more time is needed on account of the difficulty they have in catching and pronouncing the English sounds. Other things being equal the pupils who speak the Mandarin dialect have the least difficulty.

During the first year and a half all of the new words in each lesson are marked according to the sounds already learned, and the pupil is thus enabled to pronounce the majority of them without assistance. Some words are pronounced so differently from what the correct spelling would signify that the sound cannot be marked. In such cases the word is spelled correctly, and opposite this word is the same word spelled by sound, *e.g.*, enough=ēnūf. The pupil is then to pronounce it immediately, although he may justly find fault with the abominable way in which the English language is spelled. Most words can be marked as spelled, *e.g.*, bāne, making a cross stroke through the *e* to show that it is silent. The seeming difficulty that the pupil in originally learning to spell by sound would find trouble later in trying to spell by the name of the letter, is only imaginary. In reality the two go hand in hand, for while at first the sound of the letter is given in all oral spelling, the pupil from the beginning in dictation is taught to spell correctly. Comparatively few are found who confuse the two modes of spelling, and this they do before they have learned to spell at all during the first two or three months of study. Although during the first two years the pupil, when asked the meaning of a word or sentence, must necessarily give it in Chinese, the object is to give up the Chinese as soon as it is at all possible and to require the pupil to use only English, except for certain chosen passages which are given as exercises in translation. The reading class is a daily exercise throughout the preparatory course extending over five years.

Studies in composition should begin as soon as possible. In my work two hours a day are set apart for instruction in English, and as the reading exercise occupies one of these the second hour must be arranged according to the work needed. As soon as the pupil can read and write a short sentence understandingly he is set to studying short sentences and to translating similar sentences from the Chinese. Those who are acquainted with the "English Lessons" arranged by Mr. C. D. Tenney, of Tientsin, will understand the method I have used. These lessons are followed by the lessons from which they are arranged, "Sampson's Progressive Lessons," prepared by Mr. T. Sampson, of Canton. I consider these two books admirably adapted for the use of the Chinese who are beginning

the study of English. I like them especially because of their similarity. In the "English Lessons" the beginner sees his own language side by side with the English, not in identical but similar sentences. The sight of the Chinese gives him confidence, while the corresponding English sentence shows him the change of idiom. However, it is a decided mistake, as I see it, to permit the pupil to use any Chinese in speaking. From the very beginning all the Chinese used in the class should be used by the teacher. The sentences in Chinese are simply as a help to the pupil when preparing his lesson, that he may see, as I have said, the change of the idiom. The chief object of the lessons is to accustom him to the English mode of thought and manner of expression, and therefore the less Chinese and the more English he uses the better. The pupil will, nevertheless, for a long time still think in Chinese, will almost mentally translate the sentence before speaking it, and although the purpose of the teacher should be to change this as soon as possible, yet the tendency must be yielded to at first, and that is just what is done in the "English Lessons." I have had both oral and written work in these classes. For the oral work the teacher pronounces the Chinese and the pupil gives the same in English. For the written work I have first translated all of the English sentences into Chinese, and then have transcribed these Chinese sentences to slips of paper, a sentence to a slip, which I have passed out promiscuously to the members of the class and have had them translate the same into English on the blackboard. The pupils have thus had practice in both speaking and writing English. This method is continued throughout the book.

The "Conversational Lessons" are practically the same as the "English Lessons" just finished, with two important distinctions: one being that there is no Chinese in the book, and the other that the exercises are much longer. It is a great advantage to have the one book follow immediately after the other, for in the latter the former is thoroughly reviewed, and by using many sentences similar to those already had, but arranged so that the pupil no longer translates but thinks in English, a great step in advance is made. Were the sentences entirely different, or very much harder, this would be impossible for the ordinary student. Another advantage is the fact that here is where the pupil begins to converse in real earnest, and some familiarity with the form of these sentences is very helpful. Before, I repeat, it was principally translation; now it begins to dawn upon the pupil that he can talk English and the new revelation to him brings a new light into his face and gives equal satisfaction to the teacher. I have made the "Progressive Lessons" just what they profess to be, exercises in conversation.

Some written work has been done, but day after day most of the hour has been spent in asking questions to be answered in turn by the members of the class. As has already been suggested this starts the pupil in conversation. His success depends on whether he continues to use what he learns or not. As class-work the lessons are continued for half a year.

In addition to what has already been mentioned in these two books there is an outline, a bare outline, of the general rules of grammar, which prepares the pupils for a further and more definite study of the grammar later on. The grammar is in turn followed by studies in composition and rhetoric. Among these the style and form of letter writing should be especially emphasized. Nothing attracts more attention than a wrong form in some part of a letter. Though the letter be fairly well written, unless the form is right, the writer is justly condemned.

In correcting compositions I have found it best to let the pupil do as much of it himself as possible. One often makes mistakes of such a nature that if they were pointed out to him he would know how to correct them while he might not see them if they were not shown to him. For this purpose a set of numbered rules which cover the ground of most mistakes can be arranged, and instead of the correction being written on the paper the number may be written, then the pupil can make his own correction. This plan must be gradually worked up to, for at first one will receive compositions that no human brain could conceive rules to cover. The following was once handed to me as a reproduction from memory of a reading lesson entitled "The Monkey Bridge":—

"The monkey used his long tail climbed the tree.

A party monkey will over the bridge.

The monkey told other monkey talk we on the tree.

When has a larger strings of monkey used his long tail on the tree.

First monkey on the over side."

He evidently got his monkeys over the stream, but I could not tell how he did it. No rules that I could make, would cover such a composition. I would simply have to go over all of it with the writer. But the following note, received one day, could, with two or three exceptions, be covered very well with three or four numbered rules. Wrong words show sometimes lack of knowledge, sometimes uncertainty as to what to use, so that a rule of two words, "wrong word," is often sufficient, while at other times the right word will have to be written.

For instance, the following note could be corrected somewhat as follows :—



"My teacher:—

I am very<sup>1</sup> wish to<sup>2</sup> English class room<sup>2</sup> learn<sup>2</sup> lesson, but I am very sorry because my brother's son was died. So I (don't ready)<sup>3</sup> have not prepared my lesson, and (don't)<sup>cannot</sup> go to the English room too.<sup>1</sup>

The numbers have the following signification:—

1. Omit.
2. Add a word or words.
3. Wrong word.

Rules may be made of course to cover almost any error except that of absolute ignorance. No. 3 might be used for the changing of "like" to "wish," but I would not write it in the other places, as the expressions show ignorance of the right form.

As I have already suggested, conversation must not be delayed but begun at the very first. To aid the pupil, a series of questions should be prepared which will exemplify the errors most common in the conversation of the pupils. These are chiefly made in changes of idiom. For example, these two questions are two which I would choose, as I am constantly hearing incorrect expressions corresponding to the answers of these.

Do you like to do this?

Does your stomach ache?

Every day or two a pupil says to me: "I very like to do this," or "My stomach very pains." I have said "questions" instead of sentences, for I believe that the pupil will get more from it if he himself answers the question first. Should he make the mistake so common, or any other, it will immediately be called to his attention by the teacher and he will be better able to avoid what he knows to be a danger. These questions I would continue while there was any need for them. A sentence or two a day would not be burdensome, but would be of great help to pupils in after life. The answers should be thoroughly committed and frequently reviewed. One of the most serious hindrances is the difficulty of getting the pupils to talk to each other in English. They are afraid of being laughed at. A literary society with compulsory attendance, meeting once a week, with a foreign teacher always present as critic, is one of the best methods to overcome this tendency, the only successful one which I have found.

In general, I have found the Chinese as good students as I have ever known. Some appear to be capable of going only so far. I once tried to explain a rule to a member of my class. All the others understood it, and I went over it again and again until I thought

that it must be clear to him. He looked as though he understood it. I then asked him an easy question in regard to it, which he answered without a moment's hesitation, but what he said had no relation whatever to what I had been explaining. I gave it up and finally suggested that he had about all the English he could get. There are, on the contrary, pupils who seem to thoroughly understand from the beginning, and I have no doubt will take high rank if their opportunities in their own country can be followed by a thorough course in one of our Western colleges.

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## Correspondence.

A MISSIONARY EXECUTIVE.

*To the Editor of*

"THE CHINESE RECORDER."

SHANGHAI, 27th October, 1900.

DEAR SIR: The suggestion contained in the *N.-C. Daily News* of yesterday anent the need for "a strong representative missionary executive" to stand in something like the same relationship to the general missionary body as the China Association does to the merchant classes, appears to me to be worthy of careful consideration. If memory does not fail me an attempt to create an organization of the kind was actually and sincerely made at the last Conference; and the fact that the effort proved barren may probably be taken as proof that there are many difficulties in the way and that it would be by no means an easy thing to bring "a strong missionary executive" into being. On the other hand, the too patent segregation of the missionary community in China, the gravity of the times in which we live, as well as the new and important conditions of work which the future is certain to impose upon Christian propagandists, make it desirable that senior and wise brethren should, in the interest of every society and every brother,

weigh the suggestion just made. If, Sir, men like yourself, Bishop Moule, Dr. Parker, Dr. Edkins, and others now in Shanghai through "stress of weather" could be induced to think over the matter and then to present your conclusions to the missionary body, very many, including myself, would be most grateful. I am quite aware that the problem is both difficult and complex, but it would assuredly give general satisfaction, even if nothing very practical came of it immediately, to know that so important a question had been fairly faced by wise and honoured "fathers," whose opinion and judgment have always and justly carried weight in the rank of missionaries.

I am, with much respect,

Yours faithfully,

QUOAD HOC.

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PREPARATION FOR FUTURE WORK.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: Venturing upon the good will of the constituency of the RECORDER I beg to suggest that the present condition of affairs calls for some collective action on the part of the WHOLE missionary fraternity.

In this condition we find both an obligation and opportunity.

No one can be ignorant of the alleged responsibility of mission work among the Chinese for a part of the disorders and sufferings of this distracted empire.

Such statements are not confined to any place or class of people. Some of the most consistent and liberal supporters of the work in China are among the questioners.

It assumes the aspect of a moral question in its relation to us now. It is of paramount importance therefore that some presentation from the mission workers' standpoint should be made and made *quickly*.

Of the opportunity now before us: to set forth the present condition of the field as growing out of the past; the proximate causes for the riot and war and their relation to our work; and lastly, but of paramount importance, some suggestive line of treatment of the whole question of MISSION WORK, MISSION STATUS, and MISSION RELATIONS, that may be a guide to such as are sympathetically studying the question in view of its ultimate settlement.

It seems to me, and I venture to suggest to the brotherhood of workers, that the present imposes upon us an obligation to speak and make our views known as *widely as our relations extend in EVERY nation*, on the vital issues now confronting China in her attitude to missionary work and workers, and conversely their relation to her; and that this propaganda should be utilized in enlightening our people at home and enforcing upon them the need of prompt and adequate preparation for the wider demands now rising before and soon to be urgent upon us.

As most of the refugee forces are at or within easy communication with Shanghai, and so in a certain sense the guests of the Shanghai Missionary Association, it would be in order for that body therefore to take such action as would meet both obligation and opportunity if this suggestion commends itself.

I am, Dear Sir,

Obediently yours,

W. M. UPCRAFT.

Peking.

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## Our Book Table.

Analysis of Characters with Brief Explanations. 分字畧解. By Rev. C. W. Mateer, D.D., American Presbyterian Mission Press. Price 20 cents.

This is a small work of eighty-eight pages, printed in Chinese, and dealing with the analysis of rather more than 1,000 characters. Its object is to aid an uneducated Chinese to acquire a working knowledge of this number of characters to lay such a foundation as to enable him to continue his studies intelligently.

It is divided into three parts: the first giving the 214 Radicals with definitions; the second an

index of characters dealt with, arranged under Radicals; and the third the characters with analysis and a brief definition.

In the second part the Radicals are printed in red and the number of the page given in small Roman figures under it. This presupposes a knowledge of foreign figures which many Chinese do not possess; it would have perhaps been better had Chinese abbreviated numerals been used instead (碼子).

The scope of the work necessarily did not admit of extensive definitions in part three, but enough has been given to enable students

to use the character in a limited connection. For example, under one character 好 there is 好歹, 好惡, sufficient to indicate not only its use in the examples given, but also to enable a Chinese to read his own meanings into it in other connections. The analysis is given by the side as 女子.

The work is well and clearly arranged, and should serve a most useful purpose in helping, for example, many members of Christian churches who are debarred by ignorance from access to the pages of the New Testament. The indefatigable author is like Joseph, a fruitful bough whose branches run over the wall; this small bough will, we are sure, produce fruit equal in quality to that produced by larger branches from the same root.

F. W. BALLER.

大學問答. Catechism. By Rev. Im. Genähr. Published by the Presbyterian Mission Press, 1900.

The title of this book, which might at first sight be somewhat misleading, is made sufficiently plain in the answer to question 3. This question reads: 是書稱聖會大學何故, and the answer is, 聖會已有幼學問答使小子暑知耶穌之道惟是書論各教條義蘊深微乃小子不能達之端故稱之曰大學, the gist of which in English is, A larger Catechism for Adult Christians.

The book might be described as a primary theology written in catechetical form. It is divided into nine 卷 or volumes. Each volume treats of a separate general topic. These volumes are again subdivided into sections, amounting in all to about fifty. These cover the chief topics treated in an ordinary theology.

The book is, and is designed to be, purely didactic, and hence there

is very little of the polemic in it. There are very frequent Scripture references to prove the statements made in the answers to the questions.

The style is *Wên-li*, simple enough for some of those for whom it is written, though a concise Mandarin style, would have been better since it would supply the learner with words by which to express his ideas in teaching or speaking to others, which is in fact a no small desideratum. Imagine, for example, if our theologies were all written in mediæval Latin! Their being written in good English gives us not only the facts taught but also the words by which to express them. Especially is this true in the case of young theologues.

We are pleased with the plan and aim of the book. Many adult Chinese Christians, and even native helpers, could learn much from it. It gives a good outline of Bible truth supported by suitable Scripture references.

There is a rather serious defect in the printing of the book, for which we do not know who is to blame. The titles of the volumes and subsections are in the same small-sized type as the body of the book, which very materially hinders facility in references. These headings ought certainly to be in larger or bolder type.

There is one criticism that ought to be made *re* the matter of terminology. We refer to the attempt made all through the book to eliminate the word 靈 and to substitute for it the word 神. This is simply an attempt to change the ordinary *usus loquendi* of these two characters and as such must end in failure. The author makes this change not only when the reference is to God, or to demons, but to the human spirit as well. In ordinary Chinese parlance 神 = *θεος* and not *πνευμα* by a very great deal. This misuse of 神 vitiates many state-



ments in the books, or rather muddles them. Besides, there is nothing whatever to be gained by ousting 靈, taking 神 out of its proper place and attempting to substitute it for 靈, except confusion.

Again, in endeavoring to illustrate the doctrine of the Trinity the author refers to the three component parts of a human being as 神, 魂, and 身, which we think is unfortunate for more reasons than one.

In fine, we think the author has given us a good and useful book, and but for the blemishes referred to above, it might be called very good.

A. SYDENSTRICKER.

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An Analytical Chinese-English Dictionary, by F. W. Baller. American Presbyterian Mission Press. Price \$10. To missionaries, \$8.

Mr. Baller is the author of some of the most useful and helpful textbooks for students of the Chinese language. He has not published anything that meets a more general and urgent want than his Analytical Dictionary. It is "at once portable and inexpensive" and is sufficiently comprehensive to meet the requirements of any ordinary student. It contains 6,098 different characters, and great care has been taken to select those which are most common in the best Chinese and Christian literature, and therefore most likely to be useful to all classes of students of the language. It is very doubtful if any Chinese scholar uses more characters than are to be found in this Dictionary, and very few use so many. The characters are numbered consecutively as in Giles, and each one is analyzed by cross-references. This is a most valuable feature of the book. The habit of dissecting characters is a valuable aid to the memory, and its formation is facilitated by the analysis in this work. The student does not really know a character when he rec-

ognizes it as a picture, but only when he can dissect it and write its every stroke.

The definitions are terse and clear. The illustrations are copious and sufficiently varied to meet all ordinary needs. A very useful Appendix gives translations of selected passages from the Four Books and the standard commentary of Chu-hsi. The usual tables of Chinese dynasties, literary names for the months, the Chinese zodiacal constellations, insignia of official rank, etc., are given in another Appendix.

The book is beautifully printed in clear type, and the entire get-up is most creditable to the publishers, the Presbyterian Mission Press. Students will appreciate the large, clear type used in the Radical Index. No student of the language should be without a copy of this admirable work.

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The Cobra's Den, and other Stories of Missionary Work among the Telegus of India. By Rev. Jacob Chamberlain, M.D., D.D. Forty years a missionary of the Reformed Church in America at Madanpalle, India. Fleming H. Revell Co., 1900. Pp. 270. \$1.00.

Dr. Chamberlain is well known as a man full of vitality, which for more than a generation he has been injecting into the Telegus and by reflex action into the Reformed Church of America. Some of his little leaflets—especially the one known as "Winding up a Horse"—have had an enormous circulation and have been instrumental in unloosing many purse-strings. Few missionaries have exhibited a greater talent in catching up the ordinary incidents of every-day missionary life, telling them graphically, and then using them as a whip and spur in a direction little thought of by the reader when the story began. His previous volume, "In the Tiger Jungle," gave many insights into the details of work in the part of India where Dr. Chamberlain has lived.

The present book is an expansion of the same idea, and consists of some papers in the vein first mentioned and of many others of a different sort, but everyone is well worth perusal, and the book as a whole is an addition to the ever growing stock of missionary literature, which will at once hold the attention of old and young. The Revell Company have now a long list of works of this kind, and they have found their way into many Sunday school libraries and others of a like kind, and ought to be even more widely circulated. Dr. Chamberlain's chapter on "The Heat in India; How I keep Cool," first published many years ago and widely copied, is an admirable example of missionary sense and skill. His medical knowledge has been an important factor in his success.

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The Life of Dwight L. Moody, by his son, William K. Moody. Illustrated with more than one hundred reproductions from original photographs, many of which being the exclusive property of the family, were reserved solely for this volume. Fleming H. Revell Co., New York, Chicago, Toronto, 1900. Octavo. Pp. 590. Cloth binding, gold-stamped cover, \$2.50.

This large and handsome volume in eight and forty chapters, has long been anticipated as the life of Mr. Moody; numerous others having been published, some in alleged conformity with the wishes of the subject of the biography and some in flagrant defiance of it. This is certainly a highly disagreeable feature of contemporary Christian life, for the known request of a man like Mr. Moody ought to have been respected by all who professed to be his friends. It does not appear, however, that the invasion of the field by unauthorized outsiders has materially diminished the success of this work which, though sold exclusively by subscription, had advance orders to the number of 150,000, and some

months ago had reached a circulation of more than 175,000, with steady progress.

Those who have followed the career of Mr. Moody will find very little, in this admirably compiled and judiciously arranged volume, which is new, for the facts of his life were too well known and had been too constantly employed by himself as illustrative anecdotes to make this possible. But it is highly desirable in the case of a man whose field was literally the world, and whose new departures were the wonder of his field, to have an authoritative statement of facts in their true aspects and in their just proportions, and this the son has successfully done. It is well known that in the exigencies of preparation in order to forestall other rival works, it was necessary for the author to labor under very high pressure, but of this fact the book itself shows no signs.

It will give a new impulse to the countless activities of which Mr. Moody was either the originator or the champion, and it will continue to afford encouragement to all who believe in the ultimate coming of the kingdom of God to see how the Lord is able to use unlikely and indeed humanly speaking impossible instruments to bring about lasting spiritual and temporal benefits to millions of many lands and races.

[To be obtained in China through Mr. Edward Evans.]

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While Sewing Sandals. Tales of a Telegu Tribe. By Emma Rauschenbusch-Clough, Ph.D., member of the Royal Asiatic Society of Great Britain and Ireland. Fleming H. Revell Co. \$1.50.

This book is the product of the present wife of Dr. J. E. Clough, D.D., of the American Baptist Mission in Ongole, India. She is the daughter of a scholarly German professor in an American institution, and has inherited the talent for research which characterizes the

race-stock from which she descended. The book itself is a collection of traditions gathered from the lips of the members of the Madiga community, relating not only to their ancient cult of a densely heathen character, but also to the process by which Christianity came to be received among them. It is in this latter line that the book will have most interest to general readers. It bears some resemblance to the Laos folklore tales reviewed in these columns not many months since, and is a sign of the ever widening interest taken by Christianity in the humblest of the sons of earth.

A. H. S.

The Bible History of Answered Prayer.  
By William Campbell Scofield. Revell  
Co., 1900. Pp. 235. \$1.00. (To be had  
of Mr. Evans).

This book consists of 134 citations in full from the Scriptures, of prayers and the answers, with brief comments by way of illustra-

tion. Probably the idea of such a collection is not new, but it is helpful, and an examination of it shows the cumulative force of such examples. The summary is confined to a few pages at the close, and might, one would think, have been amplified to advantage. Mr. Scofield is also the author of books on "The Holy Spirit in the New Testament Scriptures," and "Witness Power from on High."

We acknowledge with thanks the receipt of the following Reports, etc.:—

Report of the Pyeng-yang Station of the Korea Presbyterian Mission, 1899-1900.

Thirty-third Annual Report of St. Luke's Hospital for Chinese, in connection with the American Church Mission, Shanghai.

Vol. 3rd of Mr. A. J. H. Moule's Commentary on the Old Testament. We hope to give a more extended notice of this in our next issue.

## Editorial Comment.

THE outlook for the near resumption of missionary work in China certainly does look encouraging. The removal of the Court to Si-ngan, the appointment of an anti-foreign governor of Hupeh and an anti-foreign Taotai to Shanghai (neither of whom, however, we are happy to say, have so far been permitted to enter upon their office), and the extensive and seemingly successful rebellion in the south,—all combine to give a gloomy aspect. The difficulty of carrying on negotiations, with the Ministers at Peking and the Court at Si-ngan, is enhanced by the fact that no dependence whatever can be placed upon the promises or professions of the Court. It is a

question whether the reported suicide of two or three of the chief offenders is real or only political, that is, while they may be imputed dead they may be actually alive. And can the Emperor—not be induced to return to Peking, for we believe he would most gladly do so if he could—but will his imperious and imperial aunt permit him to return? Peace negotiations are pending in Peking, and the native papers give several articles purporting to represent the conditions imposed by the foreign governments. But even supposing they are ratified, how will they be carried into execution? These and many other questions and considerations prevent us from



taking a very cheerful forecast of the future.

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It is sometimes asked by our missionary friends, What shall we do with the native Christians who, under persecution, have denied the faith? We remember the thousands who have already laid down their lives and the thousands more who have been despoiled of home and all their worldly goods and have been driven forth destitute, for the sake of their religion. And we rejoice in all these. But for these other? Well we remember that Peter thrice denied his Lord, even after three years of constant personal intercourse and instruction. But we do not forget the message that was sent immediately after the resurrection, "Go and tell His disciples and Peter." We read that on the night of the betrayal "they all forsook him and fled." We do not read of any subsequent rebuke for this except those searching questions to Peter, "Simon, son of Jonas, lovest thou me?" Let us remember these facts in dealing with some of the weaker native brethren?

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We had hoped to have an In Memoriam of the late Dr. Muirhead, written by Dr. John, in this number of the RECORDER, but the manuscript has not come to hand in time for this issue. Dr. Muirhead fell on sleep suddenly though quietly on October 3rd, at his home in Shanghai. He had been ailing for some time, and it was felt by his friends that the end was near, but death was hardly expected so soon. Arriving in Shanghai in 1847, Dr. Muirhead was the

Nestor of China missionaries. Associated with the history of Shanghai almost from the beginning of the foreign settlement, connected with the founding of Union Church, interested in various benevolent institutions, and always taking a large part in the raising and forwarding of funds for the famine-stricken ones in the north, he has thus been before the public in a manner such as falls to the lot of but few missionaries. And he has sustained his part well. A noble and a good man has passed away, a man of God, whose work was done, and who has entered into rest. We shall leave it for Dr. John to speak more fully of his life and work.

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A CORRESPONDENT elsewhere calls attention to the leading article in the *North-China Daily News* of October 26th, on "Missionary Organization." The article in question certainly breathes a kindly spirit, and we quote as follows:—

"It is suggested that the missionary body at once set about the organization of a strong representative executive on the lines of the China Association. Such an executive, with its comprehensive sources of information and capacity of judgment, must command respect, and its expressions of opinion be of immense value to all foreigners in China. It would naturally watch events in the interests of its own labours, and advise Consuls, Ministers, and where necessary, the home governments."

The suggestion, at first blush, seems a good one, but there are certainly difficulties connected with such an effort. Almost of necessity the members of such a body (a committee would hardly



answer) would need to all reside either in Shanghai or Peking, otherwise they would not be able to come together without too great an expense of time and money. The Shanghai Missionary Association perhaps comes the nearest to the idea of any organization now in existence, and they have at times taken up matters of general interest and have exerted no slight influence. But it is scarcely sufficiently representative enough. Some of the large Missions, like the American Methodists (North), English Baptists, American Baptists (North), American Board Mission, and other Societies, have no resident in Shanghai. For matters on which Consuls, Ministers, and, where necessary, the home governments were to be advised, this would not materially matter. But on matters of missionary polity, division of the field, allocation of missions, etc., the body should be as widely representative as possible. At the same time we are pleased to see the sugges-

tion coming from such a quarter, and commend the matter to the serious consideration of our missionary brethren. "If it bear fruit, well."

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THE slanderers of the missionary and his work are busier than ever these days, judging from some of the home papers. It is bad enough to be made responsible for the present outbreak in China, but in addition to this all sorts of stories are written and printed, many of which do not contain even a shadow of truth, and are written by people who know as much of missionary work as they do of what is going on at the north pole, and who have as little interest in the conversion of the Chinese as they have in the unregenerate of their own lands. The missionary can console himself, however, with the thought that it was always thus ever since they said, "If they have called the master of the house Beelzebub, how much more them of his household?"

## Missionary News.

### *The Missionary Martyrs.*

In the last RECORDER a list of thirty-two missionaries was given who had been laboring in Shansi province, but of whom we had no definite news. There seems to be no reasonable doubt that all of these have been killed. This list included six of the English Baptist Mission, twenty-four of the China Inland Mission and Mr. and Mrs. Piggott. There were also two children killed, and news has been received of the death of Mr. and Mrs. C. Blomberg and child, of the Christian and Missionary Alliance. The total of the Protestant mis-

sionaries killed in Shansi, thus far reported, amounts to ninety adults and twenty-four children—114 in all.

Of the Swedish missionaries connected with the Christian and Missionary Alliance the following from Shansi are reported safe: Mr. and Mrs. O. Oberg, Mr. and Mrs. C. F. Lundquist and two children, Mr. A. Fagerholm, Mr. E. Jacobson and Mr. A. Sandberg, besides Mr. and Mrs. Book, who came safely through the siege at Peking. Twelve adults and nine children are still on the list of those missing, but four (names not known) are believed to be travelling toward Hankow with the Kansuh mission-

aries, Mr. and Mrs. F. Nystrom and Mr. and Mrs. M. Nystrom and child. Mr. and Mrs. C. Soderbaum, with two children, and Mr. and Mrs. A. Larson, with two children, are reported safe from Kalgan.

All of the missing members of the Swedish Mongolian Mission and the Scandinavian China Alliance—nine adults and one child—are reported killed. The total of those killed includes the following:—

	Adults.	Children.
China Inland Mission	62	15
A. B. C. F. M. ...	13	5
English Baptist ...	13	3
Sheo-yang Mission ...	10	2
American Presbyterian	5	3
S. P. G. ...	3	
B. & F. B. Society ...	2	3
Unconnected ...	2	
Alliance, Swedish ...	2	1
Swedish Mongolian ...	3	1
Scandinavian China } Alliance	6	
Total,	121	33

One hundred and fifty-four victims of the Boxer movement, and 12 Swedish missionaries with nine children as yet unaccounted for! To this number might also be added the name of Mrs. Glover, who died in Shanghai from the effects of injuries received.

Rev. E. J. Cooper, who suffered the loss of wife and child and himself received severe injuries, is very ill at Shanghai.

Mr. and Mrs. Greene and one child, Miss Gregg, Mr. and Mrs. M. L. Griffith, and Mr. R. M. Brown, of the C. I. M., are reported at Tientsin, but one of Mr. Greene's children has died and Mr. Green is very ill. This party was kept for some time at Pao-ting-fu in one of the Yaméns.

### ***Christian Work Among the Chinese in Yokohama.***

There is in Yokohama a Chinese population of between 4,000 and 5,000. These are nearly all of the merchant class, and are therefore

possessed of considerable wealth and intelligence. There are two firms that consist mostly of Christians. Besides these there are several other believers.

A Sunday School has been kept up for several years, and has always had a considerable number of steady pupils. At one time a native preacher was employed by the Union Church to work among the Chinese residents, but there were no very marked results from his efforts.

About two years a young man named Mittwer started for China as an independent and self-supporting missionary.

He was from Minneapolis, and had spent three years in Mr. Moody's training school at Chicago. During that time he had been doing missionary work among the Chinese, and had thus become interested in that country and its people.

He took passage for China on a Japanese steamer from Seattle to Shanghai. During the voyage he went among the Chinese passengers that were on board and made their acquaintance.

While the steamer was lying in Yokohama harbor, a Japanese official went on board and arrested two of the Chinamen for smoking opium. One of the men did not use opium at all. Both were put into jail to await trial; and at first no bail was allowed.

When Mr. Mittwer learned what had occurred he decided to wait over and see what could be done for the relief of the two prisoners.

After some days he succeeded, with the help of the Chinese residents, in getting them released on bail; and both were taken care of by the Chinese Christians living in Yokohama. Neither of the two had ever before attended a Christian service, or knew anything about Christianity. Both were deeply impressed by the unexpected kindness thus received from entire strangers, and they became at once

interested in learning about the religion of the Bible.

About two months from the time of arrest the trial took place, and both were sentenced to one year of imprisonment and hard labor. This decision of the Japanese court aroused much indignation on the part of the Chinese residents, and the proposal was made by some to boycott the Japanese line of steamers entirely. The steamship, however, did not approve of the action of the court and gave assistance to the men who had been arrested.

An appeal was made to the higher court; about one month later the decision in one case was approved, and the other was dismissed. The man who was condemned was sent to Yokohama prison to serve out his sentence. The other Chinaman was released and went on to his home in China. Both had accepted the teachings of the Bible and requested baptism.

In the meantime Mr. Mittwer had made the acquaintance of the leading men among the Chinese residents and won their confidence and esteem to so great an extent that there was a very general and earnest request made him to remain and work as a missionary to the Chinese in Yokohama. His entire expenses were paid by them, during the time of his delay, and he was assured of a support in case he would remain and devote his time to teaching and Christian work.

After careful and prayerful consideration of the matter, Mr. Mittwer decided to remain and open a school for instruction of Chinese in English during the week and religious instruction on Sunday.

At first there was an attendance at the day-school of eighteen boys; but the number gradually increased until there is now fifty in all. Girls have also been admitted and are sharing in the same privileges as the boys.

In the meantime two assistants have been secured from China; and one is a man of fifteen years' experience as an evangelist in Canton. There are four religious services every week, with an attendance of from thirty to forty-five.

Since the opening of this school the former Chinese school, which is under heathen control, has diminished about one-half in attendance; and it is a question whether it will not be given up entirely. The officials of the Chinese government have subscribed towards the support of Mr. Mittwer's school, but not for the support of the other.

All the expenses of this work have thus far been met by the Chinese residents, including the support of Mr. Mittwer. The question among them now is how to raise funds for a new building that will serve for both school and church purposes. About \$2,000 Yen (\$1,000 U. S. currency) has already been subscribed towards this fund, and if the work continues to prosper as in the past it is likely that funds will be secured to erect a building suitable for the whole work.

It is more than a year since this work was begun, but already it has made a deep impression upon the Chinese portion of Yokohama. Several have become Christians, and many are interested.

The greatest result so far, however, has been the removal of prejudice against the Christian religion that was before so prevalent in the minds of the leading Chinese residents. Mr. Mittwer's efforts in behalf of their countrymen has resulted in opening to him the hearts and homes of many of the people, and he is everywhere welcomed as their friend.

With such an auspicious beginning, we hope for great results in the future.

H. LOOMIS.

*Yokohama.*